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THE

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IRREGULAR VERBS OF ATTIC PROSE,

*THEIR FORMS, PROMINENT MEANINGS,
AND IMPORTANT COMPOUNDS;*

TOGETHER WITH

LISTS OF RELATED WORDS AND ENGLISH
DERIVATIVES.

BY

ADDISON HOGUE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF MISSISSIPPI.

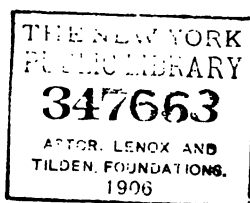


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Don. Joseph H. Choate,

TO MY UNCLE,

Rev. Moses B. Hoge, D.D., LL.D.,

AS A TESTIMONIAL OF

Filial Honor, Gratitude, and Affection.

PREFACE.

IN writing this book my aim has been to help students in the two directions in which they find the greatest difficulty in Greek, viz. the mastery of the forms and the acquisition of a vocabulary. Under the head of the forms, the verb offers by far the greatest difficulty. I have sought to make it easier in the following ways.

First, by giving a full treatment of the regular verbs at the outset. Unless the learner has a clear idea of what is regular, he cannot be expected to have a good grip on what is irregular. Hence I have been careful to present the formation of pure, mute, and liquid verbs as clearly and simply as I could.

Second, by limiting the forms almost entirely to the usage of Attic Prose. Strict consistency in this was neither possible nor desirable. But the line had to be drawn somewhere, and I chose to draw it here; and as forms and words occurring first in Aristotle are marked unattic, it will be seen that the line is drawn rather sharply. Still, any one who has the Attic forms well in hand will have little trouble in recognizing or locating deviating forms.

Third, by giving the meanings of the verbs rather fully — so fully, indeed, that I fear I shall seem to have encroached too much upon the special sphere of the lexicon. But the meaning of a word is its life, and I cannot think the space misappropriated which has been given to showing the significations of the verbs; and of course the best way to do this was by giving examples. These have all been translated, as otherwise they would fall far short of serving their purpose. Only the more common meanings are given, to serve as an outline to be filled in afterwards by reading.

As a help in acquiring a Vocabulary, important compounds have been given, and also words of kindred origin or meaning.

These last are called *Derivatives*; and though this term is not always scientifically accurate, inasmuch as it may happen that the verb may itself be derived from a substantive or adjective placed under it and called a Derivative, at the same time the expression seemed to be exact enough for a work in which the main stream consists only of the verbs, while the lists of words under them are merely secondary streams, and would not be here at all except for the reason that they are connected with the verbs either by the channel of similar origin or similar signification.

In giving the Compounds, many have been omitted either as requiring too much explanation, or as not having any one meaning sufficiently prominent to justify its selection.

The English Derivatives I regard as being of capital importance in several ways. There is hardly a surer peg on which to hang the meaning of a Greek word than some word in our own tongue that comes from it; and any one who knows the origin even of the limited number given in this book knows with more or less accuracy the meanings of some five or six hundred Greek words. Then, too, when everything about Greek paradigms is clean gone from the memory, there will remain an intelligent understanding of many of these English words, and an ability instantly to seize the meaning of a great many more. It is hoped, too, that the addition of these English derivatives will put a little life into the study of Greek irregular verbs for many a student who cannot be induced to see in them anything but the driest of dry bones.

It will be noticed that these words are almost exclusively such as are directly transferred from the Greek, while there are very few of those that exemplify Grimm's Law, even such tempting words as *καρδία*, *πατήρ*, *πρεπόν*, being passed by without any hint as to their English equivalents. Here, again, it was the ever-recurring question of "drawing the line," and I drew it at these words, because if I had entered upon this field I should even then have had to draw an arbitrary and very wavering line inside of it, or else should have had to go much further than suited my present purpose, in the way of explaining the applications of this celebrated law, and the real or apparent deviations from it. Hence I took the easiest and safest course in the matter.

This sufficiently explains the aim and scope of this book. It is not written for scholars, but for students, with the hope that they may find in it much that they need, and find it in a form more accessible and more intelligible to them than it can possibly be in the lexicons, seeing that these have to cover a vast territory not touched upon here, and have to present their results in such compact space and in such abbreviated form, that many a student loses himself in trying to pick out what is good Attic from what is not.

Modest as this work is in its aim, and with no claim to originality other than in the arrangement of its materials, there were yet many things that offered much difficulty, because even the best of our grammars and lexicons leave so much to be desired in the information they give us.¹ This must be my apology, if any is needed, for the constant recurrence of "seems" and "perhaps" in stating the facts in regard to usage. When Passow, Liddell and Scott, Veitch, and the Thesaurus all unite in giving only one reference for a word, the natural inference is that the word or form occurs only in this one place; but the inference may be a very mistaken one, as I have discovered in various instances. Von Essen's *Index Thucydideus* is a veritable treasure to the investigator; and when we have similar works for the various Greek authors, we shall be able to eliminate a great deal of the present uncertainty.

When it is said that such or such a tense does not occur, or seems not to occur, it is not always meant that no reference at all is to be found for it; it may only be meant that no reference is given from the authors usually drawn upon. *E.g.* under ἀμφιέν-νυμι it is stated that no imperf. act. or mid. seems to occur. Yet Veitch quotes an imperf. mid. from Heliodoros; but, as his "floruit" is about 400 A.D., I did not count him. Several other examples of the imperf. mid. are quoted in the Thesaurus, but only from very late sources.

Veitch's indispensable book, "Greek Verbs Irregular and Defective," has of course been my main reliance, and not a single

¹ Some of these difficulties I presented in the *Nation* for August, 1887 (Number 1155), in an article with the title, *About Greek Lexicons*.

verb has been treated without carefully studying what it presents. For work such as this, Veitch is of far greater assistance than even the Thesaurus, which suffers from a lamentable lack of anything like a systematic presentation of the forms of the verbs.

The few statements in regard to Attic Inscriptions are taken from Meisterhans's *Grammatik der Attischen Inschriften*, second edition.

Mr. Rutherford's valuable book, "The New Phrynichus," came into my hands only several weeks ago, and there are only two or three places, I believe, in which I have modified my statements in consequence of his teachings. One thing I have *not* modified, and the point is important enough to be treated in some detail here, because Mr. Rutherford devotes so much space to it, and is so emphatic in his contradiction of all other authorities, which happen, however, to be perfectly right. If any one thing about the verb εἶμι was considered certain, it was that its opt., infin., and part. may be used either in a present or future sense. So Professor Goodwin states on p. 6 of the *Moods and Tenses*, which Mr. Rutherford quotes (p. 111), calling it a "grave error." Mr. R. says: "The future signification of εἶμι is known only in the present" (which is a bad misprint for *indicative*), "and in Attic Greek the same is true of all its compounds." On examining into the matter, Krüger's index to his edition of the *Anabasis* furnishes several examples that prove the position denied by Mr. Rutherford. In *Anab.* 1, 3, 1, we find: οἱ στρατιῶται οὐκ ἔφασαν ἔναι τοῦ πρόσω, where the soldiers' words were necessarily οὐκ ἔμην. — 2, 3, 29: ἦξω ὡς ἀπάξων ὑμᾶς καὶ αὐτὸς ἀπιών. — 2, 6, 10: εἰ μέλλοι ἢ φυλάξειν ἢ ἀφέξεισθαι ἢ ἔναι. Other examples from the *Anabasis* might be given, but as Mr. Rutherford is inclined to exclude Xenophon "as hopelessly un-Attic" (p. 106), I tried Thucydides, for whom he has great respect, with von Essen's Index, looking up only the optatives and infinitives of the simple verb and its compounds. Leaving out the instances in which the infin. depends on ἐλπίζω (β, 11, 31, ἔναι: ε, 7, 4, ἐπεξίεναι: β, 21, 19, ἐλπίδα εἶχον μὴ προΐεναι) — or on μέλλω (ἔναι in ζ, 21, 11; 96, 14: η, 78, 5: θ, 23, 21: ἐπέναι, δ, 125, 9; cf. near end of ch. 124, μέλλοντες ἦξιν, of these same Illyrians: ξυνέναι, δ, 94, 32: ε, 69, 4); and also leaving out of consideration several passages in which either view might be

held, *ἔναι* is a clear future in ζ, 23, 29; *ἀπίναι* in δ, 98, 8, and ε, 7, 11: *ἐπίναι* in δ, 73, 1. But specially interesting is ζ, 49, 29: *τοὺς τε ἄλλους — καὶ ἐκείνοις οὐ ξυμμαχήσῃν καὶ σφίσι προσ-
εἶναι, καὶ οὐ διαμελλήσῃν, κ.τ.λ.* — with which those who have not lost all faith in Xenophon as a writer of fairly good Attic may like to compare Hellen. 3, 4, 11: *προεῖπεν Ἀγησιλάῳ πόλεμον, εἰ μὴ ἀπίοι ἐκ τῆς Ἀσίας.* — and 5, 1, 34: *προεῖπε τοῖς μὲν, εἰ μὴ ἐκ-
πέμψοιεν τοὺς Ἀργεῖους, τοῖς δέ, εἰ μὴ ἀπίοιεν ἐκ τῆς Κορίνθου, ὅτι πόλεμον ἐξοίσει πρὸς αὐτούς.* Further search would no doubt bring to light many other examples; but these are surely sufficient to offset the solitary instance in Attic prose (*ἐλεύσεσθαι*, Lys. 22, 11 — not 22, 13, as Mr. R. gives it), on which the able author of *The New Phrynichus* builds his theory.

In spite of all my efforts to make the work accurate, I feel sure that errors and oversights will be found in it. Notices of mistakes will be gladly received and gratefully acknowledged.

ADDISON HOGUE.

OXFORD, MISSISSIPPI,
Feb., 1889.



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PART I.



REGULAR VERBS.



PART I.



REGULAR VERBS.

ANY student will readily admit that before undertaking the irregular verbs, he ought to understand clearly how to form the tenses of those that are regular. Accordingly, the aim of these preliminary pages (Part I.) is to show simply, clearly, and fully, how to handle any regular verb that may be presented; and then, when an irregular verb is learned, the student should know what forms are irregular and what it is that makes them so.

Six forms are usually required to give the Principal Parts of a Greek verb: pres. fut. aor. and perf. active; and perf. and aor. passive. If the verb lacks the active forms, but has an active meaning, it is a Deponent verb, for which only four forms are required, pres. fut. aor. and perf. The pres. and perf. have the same form for middle and passive. The fut. of a deponent verb is almost always in the middle. The main thing, then, to be found out in regard to every deponent verb is *the voice that the aorist is in*. Usually it is in the middle, and the verb is said to be a Middle Deponent (D.M.). If the aorist is in the passive, the verb is a Passive Deponent (D.P.). All passive deponents will be carefully marked D.P.

VOWEL STEMS.

A.

Stem Unchanged.

The simplest verbs are those in which the stem (or *theme*, as it is also called) remains unchanged throughout. *E.g.* βουλεύω, *plan, deliberate*, βουλέσω, ἔβουλευσα, βεβούλευκα, βεβούλευμαι, ἔβουλεύθην. The mid. = *take counsel for one's self*, and the forms are: βουλεύομαι, βουλεύσομαι, ἔβουλευσάμην, βεβούλευμαι. Its compounds συμβουλεύω, *advise* (τινί), and ἐπιβουλεύω, *plot against* (τινί), have, as

their principal parts: συμβουλεύω, συμβουλεύσω, συνεβούλευσα, συμβεβούλευκα, συμβεβούλευμαι, συνεβουλεύθην. ἐπιβουλεύω, ἐπιβουλεύσω, ἐπεβούλευσα, ἐπιβεβούλευκα, ἐπιβεβούλευμαι, ἐπεβουλεύθην.

Of παύω, *cause to stop*, the forms are: παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην. The mid. = *stop, cease* (intrans.): παύομαι, παύσομαι, ἐπαυσάμην, πέπαυμαι. From παύσις, παύσις, a cessation, we get PAUSE.

The following verbs are given for practice, to show various forms of augment and reduplication.

a. The reduplication will have the verb's initial consonant.

λύω, *loosen, destroy*, λελύκα, -μαι. — γεύομαι, *taste*, D.M. (hence ἐγευσάμην, *I tasted*), γέγευμαι. — πορεύομαι, *proceed, march*, D.P. (hence ἐπορεύθην, *I marched*), πεπόρευμαι. — κωλύω, *hinder*. — μηνύω, *inform*. — κολακεύω, *flatter*. — τόξεύω, *shoot* (τόξον, *a bow*, τόξημα, *arrow*). — παιδεύω, *educate*.

b. A rough mute (θ, φ, χ) reduplicates with its own smooth. θηρεύω, *hunt*, τεθήρευκα, -μαι. — θεραπεύω, *nurse, pay court to*, τεθεράπευκα, -μαι. — φονεύω, *murder*, πεφόνευκα, -μαι. — φντεύω, *plant*. — χορεύω, *dance*, κεχόρευκα.

c. An initial vowel is lengthened, so that the aorists and perfects begin alike.

ἵκετεύω, *entreat*, ἵκετεύσω, ἵκέτευσα, -κα, -μαι, ἵκετεύθην. Thus, α and ε would lengthen into η, ο into ω, αι to η, οι to φ, etc. αι usually *unaugmented*.

d. Verbs beginning with two consonants other than a mute, followed by a liquid, have only ε in the perfects.

μνηστεύω, *woo, court*, ἐμνήστευσα, ἐμνήστευκα, -μαι, ἐμνηστεύθην. The aorists of course drop the ε outside of the indic., while the perfects retain it in all the moods, so that the infinitives will be μνηστεύσαι and μνηστευθῆναι; but ἐμνηστευκῆναι and ἐμνηστεύσθαι. — μνημονεύω, *remember* (MNEMONIC, something to remember by). — στρατεύω, *serve in the army, take the field*, ἑστράτευσα, -κα; but στρατεύσας, ἑστρατευκώς. In the same sense the mid. στρατεύομαι, -σομαι, ἑστρατευσάμην, ἑστράτευμαι (ἑστρατεύσθαι). [Aor. pass. of this verb is unattic.]

B. Verbs that Contract (-άω, -έω, -όω).

Next in point of simplicity are the numerous verbs in -άω, -έω, -όω, which contract in the pres. and impf. Outside of these two tenses the vowels are lengthened; α to η, unless it is preceded by ε, ι, or ρ, in which case it becomes ā; ε to η; ο to ω. *E.g.*

τιμάω, *honor*, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμήθην. — ἀνιάω, *vex*, ἀνιάσω, ἠνιάσα, ἠνιάκα, ἠνιάμαι, ἠνιάθην. — φιλέω, *love* (φίλος, *friend*), φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην. — δηλόω, *manifest*, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην.

REMARKS. α. As both α and ε are lengthened into η, of course the η that appears before the endings -σω, -σα, -κα, -μαι, and -θην, may have come from a verb in -άω or from one in -έω. But notice that forms such as ἐλεήσω, *I shall pity*, ἥπόρησα, *I was at a loss*, ἐπικεχείρηκα, *I have attempted*, must come from verbs in -έω, unless they are irregular; for after the ε and ρ the forms would have been -άσω, -άσα, -άκα.

β. The failure to conform to the above rules makes a verb irregular, and any such verb has to be given in lists of irreg. verbs. *E.g.* of αἰρέω, *take, capture*, the forms αἰρήσω, ἤρηκα, αἰρήσομαι (*I shall choose*), ἤρημαι (*I have chosen* or *I have been chosen*), are reg.; but the aor. pass. is ἤρέθην (*I was chosen*), and this tense is therefore irreg., and consequently the fut. pass. is irreg. also, αἰρεθήσομαι (*I shall be chosen*). So, of καλέω, *call*, the aor. ἐκάλεσα is irreg., and so is ἐγέλασα, *I laughed*, from γελάω.

γ. In naming contract verbs it is usual to give the *open* (i.e. uncontracted) form, so as to know what the final vowel is; for if we give the contracted form, e.g. θηρῶ, it does not show whether the final vowel of the stem is α, ε, or ο. The student must remember, though, that the contracted forms are the only ones in actual use in Attic Greek, except in the case of a one-syllable stem ending with ε, as in πλέω, *sail*, δέομαι, *ask, beg*; for then no forms contract unless εε or ει come together; both of these combinations contract into ει, but the other forms remain open, and compound verbs follow the simple verbs in this respect. Hence, though we say φιλέω, φιλοῦμεν, we say ἀποπλέω (*I sail off*), ἀποπλέομεν, but ἀποπλεῖς and ἀποπλεῖτε, like φιλεῖς and φιλεῖτε.

1. -άω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην.

ἀγαπάω, *love*. — δαπανάω, *spend*. — ἔξαπατάω, *deceive*. — ἐρωτάω, *ask*. — νικάω, *conquer*. — πλανάω, *cause to wander, lead astray* (πλάνηκα, as the initial consonants are a mute followed by a liquid). — πλανάομαι, *am led astray, wander*, D.P. [πλάνης, πλάνητος, *wanderer*, ἀστέρες πλάνητες, *wandering STARS, PLANETS*]. — σὺλάω, *rob*. — τελευτάω, *die* (of course no pass. in this sense) — ἡττάομαι, *be worsted, defeated*. [ἡττων, *worse*, comparative of κακός, *bad*. ἡττα defeat.]

2. -άω, -άσω, -ᾶσα, -ᾶκα, -ᾶμαι, -ᾶθην.

θηράω, *hunt* (= θηρεύω), θηράσω, ἐθήρᾶσα, τεθήρᾶκα, τεθήρᾶμαι, ἐθήρᾶθην. — πειράω, *try*, usually depon. πειράομαι, πειράσομαι, ἐπειράσῃην or ἐπειράθην (both = *I tried*), πεπειράμαι. — αἰτιάομαι, *accuse*, αἰτιάσομαι, ἡτιᾶσάμην, *I accused*, ἡτιᾶθην, *I was accused*, ἡτιᾶμαι, *I have accused*, or *I have been accused*. — θεάομαι, *view*, D.M. Verbs do not contract doubly, and so, after α contracts with its succeeding vowel, θεῶμαι, θεῖ, etc., there is no further contraction of ε with the vowel that succeeds it. — ἰάομαι, *cure, heal* (ἰατρός, *physician*), ἰασάμην, *I cured*, ἰάθην, *I was cured* (pf. is reg. but unattic). See under ἀκέομαι, Part II.

3. -έω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην.

ἀδικέω, *treat unjustly*, ἀδικήσω, ἠδίκησα, -κα, -μαι, ἠδικήθην. — αἰτέω, *ask for*, αἰτήσω, ἤτησα, -κα, -μαι, ἤτήθην. The aorists in the infin. are αἰτήσαι and αἰτηθῆναι; the perf. infin. ἡτήκῆναι and ἡτήσθαι. So, ἀπαιτέω, *ask to have a thing back* (ἀπό). — ἀμελέω, *neglect* (τινός).¹ — ἀπειλέω, *threaten* (τινί).¹ — ἀπιστέω, *disbelieve* (τινί). — ἀριθμέω, *count* (hence, ARITHMETIC). — βοηθέω, *assist* (τινί). Pass. of this verb is rare. — δυστυχέω, *be unfortunate*, ἐδυστύχησα, δεδυστύχηκα. — ἐλεέω, *pity*; (but the ε after λ does not contract; hence ἐλεῖς, ἐλεῖ, etc., must not be shortened into two syllables): ἐλήσω, ἠλέησα, -κα, etc. — ἐγχειρέω, *take in hand* (ἐν and χεῖρ), ἐνεχείρησα, ἐγκεχείρηκα. — ἐπιχειρέω, *lay hand to, attempt*,

¹ τινός or τινί added to verbs in this way means that they take the gen. (τινός) or dat. (τινί), respectively.

ἐπιχείρησα, ἐπικεχείρηκα. — ἐτεργετέω, *do good to, benefit*, ἐτεργέτησα, -κα, etc., or ἐτηργέτησα, -κα, etc. — ζητέω, *look for, seek*, perfects ζήτηκα, -μαι, as verbs beginning with ζ, ξ, or ψ, have only ε as the increment in perf. — ζωγρέω, *capture alive*. — θαρρέω, *be courageous*, τεθάρρηκα. The word is also written θαρσέω.

κατηγορέω, *accuse* (τινός), was considered a comp. verb, so that the augment falls on η and leaves it unchanged : κατηγόρησα, -κα, -μαι, etc. (κατήγορος, *accuser*. κατηγορίᾱ, *accusation*. Later, the word meant CATEGORY). — κινέω, *move*. — κοσμέω, *adorn* (COSMETIC). — κρατέω, *have the mastery, rule, overpower*, κεκράτηκα, -μαι ; the two consonants are a mute followed by a liquid. DEMOCRAT, AUTOCRAT, ARISTOCRAT, are all from this word. (ὁ δῆμος, *people* ; εἰσός, *self* ; οἱ ἄριστοι, *the best*.)

λύπew, *grieve, pain*. — μαρτυρέω, *testify* (μάρτυς, μάρτυρος, *witness*. MARTYR). — μισέω, *hate* (τὸ μῖσος, *hatred*. MISANTHROPE. MISOGYNIST, *a hater of women*, γυνή). — νοσέω, *have a disease* (ἡ νόσος, *disease*), *be sick*, νενόσηκα. — οἰκέω, *live, dwell* (οἰκία, *house*) ; *inhabit*. Its comp. διοικέω = *administer, manage* (a city or government) ; διέκησα, -κα, -μαι, διεκήθην : διοικήσας and διοικηθείς ; but διεκηκώς and διεκημένος. From διοίκησις comes DIOCESE, the sphere or extent of a bishop's administration. — οἰκοδομέω, *build* ; ἀνοικοδομέω, *build up, rebuild*, ἀνέκ- in the aorists and perfects. οἰκοδομέω is also used in the middle ; ᾠκοδομησάμην, *I built* ; aor. pass. = *was built*. — ὁμολογέω, *admit, acknowledge*, ὁμολόγησα, -κα, etc. — ποιέω, *do, make* ; also frequent in middle (D.M.). — πολεμέω, *make war* (τινί, *upon any one*). — πολιορκέω, *besiege*. — ῥαθυμέω, *be ῥάθυμος, i.e. idle, lazy* ; ἔρραθύμῃσα, -κα. Compounded with κατά, the initial ρ must be doubled ; καταρραθύμέω, κατερραθύμῃσα, -κα.

στρατηγέω, *be a general* (στρατηγός), ἐστρατήγηκα. — τιμωρέω, *avenge* (τινί) : the mid. τιμωροῦμαι takes the accus. case, and = *take vengeance on, punish*. The pass. is a pass. of the middle meaning, and so means *be punished* (τιμωρηθῆναι) ; it does not seem to mean *be avenged*. τετιμώρημαι = *I have taken vengeance on* (τινά), or, *I have been visited with vengeance, have been punished*. [Does it ever mean, *I have been avenged*?] The verbal τιμωρητέον may mean :

δεῖ τιμωρεῖν, *one must avenge* (φίλῳ, *a friend*) :

or, δεῖ τιμωρεῖσθαι (τιμωρῆσασθαι), *one must take vengeance on, punish* (ἐχθρόν, *an enemy*) :

or, *δεῖ τιμωρεῖσθαι (τιμωρηθῆναι), one must be punished.*

ὑμνέω (ὁ ὕμνος, HYMN), celebrate in song, ὕμνησα, -κα, -μαι, etc. — *φοβέω, frighten. Pass. φοβοῦμαι, be frightened, fear. D.P. θάνατος φοβηθῆναι, to fear death.* — *καταφρονέω, despise (τινός), is reg.* throughout, while *φρονέω, be minded (μέγα φρονεῖν, to be high minded)* is rare outside of the active. — *ἀφελέω, assist (τινά), begins with* long vowel, and so takes no increment in aor. or perf.; *ἀφέλῃσα -κα, -μαι, ἀφελήθην.* The fut. mid. *ἀφελήσομαι* has pass. sense.

4. -όω, -ώσω, -ωσα, -ωκα, -ωμαι, -ώθην.

ἀξιόω, deem any one (τινά) worthy (τινός, of something), ἀξιώσ- *ῃξίωσα, ῃξίωκα, ῃξίωμαι, ῃξιώθην.* — *δουλόω, enslave (δούλος, slave)* In same meaning *καταδουλόω*, or more commonly as deponent middle, *καταδουλοῦμαι*: *καταδεδοῦλωμαι, I have enslaved or I have been enslaved.* — *ἐρημόω, make desolate (ἐρημος, desolate).* — *ἐλευθερόω, liberate (ἐλεύθερος, free).* — *ζηλόω, emulate, envy. ὁ ζήλος, emulation.* — *ΖΕΑΛ.* — *ζημιόω, damage, punish, fine.* — *μαστιγέω, flog, whip.* — *μισθόω, hire, i.e. hire anything to any one, as: ἐαυτὸν Φίλιππος μισθώσας, having hired himself to Philip.* The mid. *μισθοῦμαι (D.M.)*, = hire anything from any one, as: *δούλον παρ' ἐμοῦ μισθωσάμενος, having hired a slave from me.* *μισθός, hire, wages. μισθωτός, hiring.* — *ὁμοióω, make similar (ὁμοιος, similar).* — *πληρόω, fill; ἀναπληρόω, fill up.* — *στεφανόω, crown (ὁ στέφανος, crown, garland. Stephen).*

CONSONANT STEMS.

A.—MUTE STEMS. B.—LIQUID STEMS.

A.

Mute stems of course divide themselves into three classes: *κ, γ, χ*; *π, β, φ*; *τ, δ, θ*. They present no difficulty to one familiar with euphonic changes. Remember (1) that whatever is true for any one mute in a class is true for the other two mutes of the same class, so that a verb with stem ending in *κ* answers perfectly as a model for one with stem ending in *γ* or *χ*. — and (2) that the pf. act. of guttural (*κ, γ, χ*) and labial (*π, β, φ*) stems does not end in *-κα* as in vowel stems, but in *-χα* and *-φα* respectively. But *lingual*

stems end in -κα, the τ, δ, or θ being dropped. Thus, pf. act. of διώκω, *pursue*, is δεδίωχα; of τρέβω, *rub*, is τέτριψα; of πείθω, *persuade*, πέπεικα.

1.

Stems in κ, γ, χ.

a. The verb stem and the present stem are the same.

Most of these verbs, e.g. διώκω, *pursue*, πλέκω, *plait*, ἄγω, *lead*, etc., are more or less irreg., and so will appear later on in their proper places. ἄρχω, *begin, rule*, will serve as a model: ἄρχω, ἄρξω, ἤρξα, [ἤρξα], ἤργμαι, ἤρχθην. Mid. *begin*: ἀρχομαι, ἄρξομαι, ἤρξάμην, ἤργμαι, *I have begun* (it seems not to mean *I have been ruled*). Pf. ἤρξα is "late," i.e. not found in the Attic authors. Verbal, ἀρκτέον, *one must begin, or one must rule*. So, δέχομαι, *accept, receive*, δέξομαι, ἔδεξάμην, δέδεγμαι. — φθέγγομαι, *utter*, φθέγξομαι, ἐφθεγξάμην, ἔφθεγμαι (one γ dropped before μ, but ἔφθεγξαι, ἔφθεγκεται, etc.). ὁ φθόγγος, *sound*; DIPHTHONG, *two sounds*.

b. Under this head come the verbs in -ττω or -σσω, such as κηρύττω, *proclaim* (stem κηρύκ-), πράττω, *do* (stem πράγ-), ταράττω, *disturb* (stem ταραχ-), φυλάττω, *guard* (stem φυλακ-). Unless the verb has a 2nd pf. (as πέπρωγα, from πράττω), or a 2nd aor. pass. (as ἡλλάγην, from ἑλλάττω, *exchange*), the forms will be alike, no matter whether the stem ends in κ, γ, or χ. Thus: κηρύττω, κηρύξω, ἐκήρυξα, κηκήρυχα, κηκήρυγμαι, ἐκηρύχθην. So, πράττω, πράξω, ἔπραξα, πέπρωχα (and also 2nd pf. πέπρωγα, intrans.), πέπρωγμαι, ἐπράχθην. Infinitives, πράττειν, πράξειν, πράξαι, πεπρωχέναι (and γέναι), πεπρωχθαι, πρᾶχθηναι. — ταράττω seems to have no pf. act. in Attic authors; its other forms are reg.; the aor. inf. ταραξαι shows that the penult is short.

Nearly all of these verbs likewise (see a above) have some claim to a place among the irreg. verbs.

2.

Stems in π, β, φ.

a. The verb stem and the present stem are the same.

τρέβω, *rub*, will show the euphonic changes, viz. τρέψω, ἔτριψα, ἑτρίψα, τέτριμμα (inf. τετρίφθαι), ἐτρίφθην, though 2nd aor. ἐτριβην is much more commonly used than ἐτρίφθην. In πέμπω, *send*, the pf. act. is irreg. in having ο for ε; other forms reg.; hence πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην. Notice that the pf. pass.

πέπυμαι, is entitled to three μ 's; one belongs to the ending **-μαι**; one is in the stem already (**πεμπ-**); and the π changes to μ before **-μαι**. But "two are company, and three is a crowd," so one μ is left out.

δ . Many labial stems appear in the present in the form **-πτω**, from which, of course, the final letter of the stem cannot be known. But as the euphonic changes are the same, no matter whether the final letter is π , β , or ϕ , it is not necessary to know which of the three mutes we are dealing with, *provided* the verb is reg. Not one of these verbs, however, seems, in Attic Greek, at least, to be both reg. and *complete*; **ἄπτω**, *fasten, kindle*, and **καλύπτω**, *cover*, are reg., but lack the pf. act. [**καλύπτω** has a pf. act. in late writers]. The forms of **συνάπτω**, *fasten together*, are **συνάψω**, **συνήψα**, [**συνήφα** would be the form], **συνήμμαι** (**συνήψαι**, **συνήπται**, **συνήφθον**, etc.), **συνήφθην**. Aor. inf. act. **συνάψαι** ($\therefore \alpha$).

3. Stems in τ , δ , θ .

α . The verb stem and the present stem are the same.

Πείθω, *persuade* (**τινά**), **πείσω**, **ἔπεισα**, **πέπεικα**, **πέπεισμαι**, **ἔπεισθην**. That is, the lingual mute is dropped before **-σω**, **-σα**, **-κα**, and changed to σ before **-μαι** and **-θην**. So, **ψεύδομαι**, *lie, tell a falsehood*, **ψεύσομαι**, **ἔψυσάμην**, **ἔψυσμαι** (inf. **ἔψευσθαι**). The act. **ψεύδω** is rarely used, and pf. act. is lacking; aor. pass. **ἔψεύσθην**, *I was deceived*. **ἔψυσμαι** may be pass. or mid. in sense.

δ . Under this head fall the numerous verbs in **-ζω**, most of which have a stem that ends in δ . The euphonic changes are of course the same as those of **πείθω**, and only this is to be carefully noted, that verbs in **-ζω** of more than two syllables have **-ιῶ** in fut. act. and **-ιοῦμαι** in fut. mid., because they take ϵ in place of σ , and then contract. These futures are called *Attic futures*, though they are not confined to this dialect.

NOTE. The α and ϵ of the endings **-άζω** and **-ίζω** is almost invariably *short*.

(1) Verbs in **-άζω**, **-είζω**, **-οίζω**.

ἀναγκάζω, *compel* (**τινὰ ποιεῖν τι**, *any one to do anything*), **ἀναγκάσω**, **ἠνάγκασα**, **ἠνάγκασακα**, **ἠνάγκασμαι**, **ἠναγκάσθην**. — **ἀνάγκη**, *necessity* (nom. pl. **ἀνάγκαι**). **ἀναγκαῖος**, *necessary*.

ἀθροίζω, *assemble, collect*, ἀθροίσω, ἡθροίσα, ἡθροίκα, ἡθροίσμαι, ἡθροίσθην. This is not a verb in -ίζω, for the ι unites with ο to form one syllable. — ἀθρόος, ἀθρόᾱ, ἀθρόον = *close together*, as: πολλὰ κῶμαι ἀθρόαι, *many villages close together*.

ἀτιμάζω, *dishonor*. — βιάζομαι, *force, compel*, βιάσομαι, ἐβιάσάμην (= ἡνάγκασα), βεβίασμαι (= ἡνάγκακα or ἡνάγκασμαι, *I have compelled, or I have been compelled*). βιά, *force, violence*; βίαιος, *forcible, violent* (βίαιος θάνατος, *a violent death*). ἐβιάσθην is always *pass.*

γυμνάζω, *exercise, train*. γυμνός, *naked, stripped*. The Greek boys used to practice in the gymnasiums naked. γυμνάσιον, GYMNASIUM; γυμναστικός [GYMNASTIC], *fond of (or skilled in) exercising*; γυμνώω, *strip, make bare*.

δανείζω, *to lend (on interest, ἐπὶ τόκῳ)*; mid. = *borrow*. δανείσαι, then, = *to lend*; δανείσασθαι = *to borrow*; while δανεισθῆναι may mean *to have been lent, or to have been borrowed*. δεδανείσθαι may have three meanings, *to have borrowed* (pf. of δανείζομαι) or *to have been lent* (pass. of δανείζω), or *to have been borrowed* (pass. of δανείζομαι). — δάνεισμα, *a loan*.

δικάζω, *judge, decide*; (pf. act. not classic). Mid. δικάζομαι, *go to law with* (τινί). δίκη (pl. δίκαι), *a law-suit; a trial; a penalty resulting from a law-suit or trial*. δικαστής, *a juror*; ὧ ἄνδρες δικασταί, *Gentlemen of the jury*. δικαστήριον, *place of trial, court-house*. — δοκιμάζω, *approve (on trial or examination)*; ἀποδοκιμάζω, *reject*.

ἐξετάζω, *investigate, examine*, ἐξήτασα, -κα, -σμαι, etc. ἀκριβῶς ταῦτ' ἐξετασθήσεται, *these matters shall be accurately investigated*. ἐξέτασις, *examination, investigation*; as a military term, *a review* (τῶν ἱππέων, *of the cavalry*). — ἐτοιμάζω, *make ready*; in mid. *make ready for one's self*. ἐτοιμος, or ἔτοιμος, *ready*; ἐτοιμός εἰμι ἔλθειν, *I'm ready to go*.

ἡσυχάζω, *be quiet, at rest*, has only pres. imperf. fut. and aor. act. ἡσυχος (or ἡσύχιος), *quiet*. ἡσυχιά, *quiet, stillness*.

ὀνομάζω, *name*. ὄνομα, *a name*. ὀνομαστί, *by name*. ὀνομαστός, *renowned, famous*. ἀνώνυμος, -ον, *nameless, unrenowned*, hence ANONYMOUS. From συνώνυμος (unattic) comes SYNONYMOUS, *alike in meaning*. EPONYMOUS (from ἐπώνυμος) = *bestowing a name upon* (ἐπὶ). At Athens the Archon Eponymous (ὁ ἄρχων ἐπώνυμος) was the one after whom the year was named, as a convenience in giving

dates. *Eponymous Heroes* were those who gave their names to guilds, localities, etc. *E.g.* Asklepios (Ἀσκληπιός, Lat. Aesculāpius) was the Eponymous hero of the guild of physicians. METONYMY (μετωνυμία, unattic), *change of name* (μετά in comp. frequently denotes *change*), *change of meaning*; a term in Rhetoric.

σκευάζω, *fit out, equip*, lacks the pf. act. It is most frequent in comp. as ἐπισκευάζω, *repair, mend*. ἐπισκευή, *a repairing, mending*. Especially frequent are παρασκευάζω, *prepare*, or παρασκευάζομαι, *prepare for one's self*, and παρασκευή, *preparation*, ἀπάρσκευος, *on, unprepared*. κατασκευάζω also means *prepare*, but is not as common a word as the other. [Thuc. has παρασκευάζω about 164 times; κατασκευάζω 10 times: παρασκευή about 104 times; κατασκευή 13 times.] συσκευάζομαι (mid. more usual than active), *put one's equipments or outfit together, i.e. pack up one's baggage, etc.*: συνεσκευασμένος εἰς τὸ ἀπίνειν, *packed up for departure*.

(2)

Verbs in -ίζω.

ἀγωνίζομαι, *engage in a struggle or contest* (ἀγών), ἀγωνιοῦμαι, ἡγωνισάμην, ἡγώνισμαι. — ἀγωνία, AGONY, *a struggle with pain*, as it were. ἀνταγωνίζομαι, *contend against* (τινί); ἀνταγωνιστής, ANTAGONIST.

κομίζω, *carry, convey*, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην. Mid. *get for one's self, get back, recover*: κομίζομαι, κομιοῦμαι, ἐκομισάμην, κεκόμισμαι. — κομιδή, *a bringing in, gathering* (τοῦ καρποῦ, *of the crop*), for which συγκομιδή is also used. — διακομίζω = *convey across, transfer*. διακομιδή, *a transfer* (στρατιωτῶν, *of troops*).

λογίζομαι, *calculate, compute, consider, reason*, λογιόμαι, ἐλογισάμην, λελόγισμαι (as mid. or pass.), ἐλόγισθην. — ἐπίστασαι λογίζεσθαι; *do you know how to count?* ψήφοις λογίσασθαι, *to compute with pebbles*. [Engl. *calculate* is from Lat. *calculus*, *pebble* = ἡ ψήφος.] ἀπὸ χειρὸς λόγισαι, *make an off-hand calculation*. λογισμός, *calculation*, etc. τοῦ ἀληθοῦς λογισμοῦ τυγχάνειν (ἀμαρτάνειν), *to hit (miss) the true computation*. λογικός, *having the faculty of reasoning*; ἡ λογική (sc. τέχνη), *the art of reasoning*, LOGIC.

νομίζω, *think*, νομιῶ, etc. Notice the three common aorists that mean *I thought*: ἐνόμισα, ἡγησάμην, ᾤκηθην; ἡγέομαι being D.M. and οἶμαι D.P.

ὀνειδίζω, *reproach* (τινί), ὀνειδῖς, ὀνειδισα, ὀνειδικα (pf. pass. lacking; aor. pass. late). τὸ ὀνειδος, *reproach*. ἐπονιδιστος, ον, *bringing reproach upon, shameful*: ἐπονιδιστος εἰρήνη, *an ignominious peace*. [A compound adj.; hence the fem. has no separate form.]

ὀπλίζω, *arm*, lacks fut. and pf. act. (in Attic); but ὤπλισα, ὤπλισμαι, and ὤπλισθην are frequent. τὰ ὅπλα, *arms, weapons*. ὀπλίτης, *hoplite, heavy-armed soldier*. ἀοπλος, ον, or ἀνοπλος, ον, *unarmed*. πανοπλία, *full armor*, PANOPLY.

ὀργίζομαι, *be angry, enraged* (τινί), ὀργιοῦμαι, ὀργισθην, ὀργισμαι. ὀργισθην = *I became enraged*. οὐκ ὀργίζεσθε, *you are not angry*. οὐκ ὀργίζεσθε; *are you not angry?* μὴ ὀργίζεσθε; *you are not angry, are you?* μὴ ὀργίζεσθε, *do not be angry*. μὴ ὀργισθῆτε, *do not become enraged*. — ὀργή, *anger, rage*.

ὀρίζω, *set a limit or bound, define, determine*, reg. in all three voices. ὁ ὄρος, or τὸ ὄριον, *boundary, limit* (Lat. *finis*). [Notice ὄρων, *of boundaries*; ὄρων, *of mountains*, from τὸ ὄρος; ὄρων, *seeing*, from ὀρέω.] οἱ ὄμοροι are *neighbors*, those whose boundaries are together (ὁμοῦ). ὁ ὀρίζων (κύκλος), *the bounding circle*, the HORIZON. ἀόριστος, ον, *unbounded*: ὁ ἀόριστος χρόνος (not Attic in this sense), *the unbounded tense*, AORIST, the *undefined tense of past time*, as opposed to the imperfect, which has its limit (ὄρος) set by another and coincident action, as: *I was writing, when you came in*, ἔγραφον ὅτε εἰσήλθες; — and as opposed to the pluperfect, which has its limit set by a subsequent action, as: *he had written before I saw you*, ἐγεγράφη πρὶν με ἰδεῖν σε. The aorist simply states the bare fact: ἦλθον, εἶδον, ἐνίκησα, *vēni, vidi, vici*.

πορίζω, *provide, procure*, reg. and complete in act., mid., and pass.

τείχιζω, *build a wall, fortify with a wall*; reg. and complete in all three voices. τὸ τεῖχος, *wall, fortification* [ὁ τοῖχος = *wall of a house*]. τεχισμός and τεχισις, *wall-building*. τεχισμα, *fortification*. ἀτειχιστος πόλις, *a city without walls*. ἀποτειχίζω, *wall off* (a country or place); ἀποτειχισις, *a walling off*.

ὕβριζω, ὕβρις, etc., *insult, outrage*; also intrans., *act outrageously, in a ruffianly manner*. ὕβρισμαι, *I have been outrageously (insolently) treated*. ὕβρις, *insolence, insult, outrage*: also ὕβρισμα. — ὕβριστής, *ruffian, bully*. ὕβριστικός, *insolent, outrageous*.

φροντίζω, reg. in act. but pf. pass. and aor. pass. lacking in Attic; it means *think, meditate*: **ἔλην τὴν νύκτα φροντίζων**, *by thinking the whole night*. Also, *think of, take thought for, care for* (**τινός**): **πότε νομίεις τοὺς θεοὺς σου φροντίζειν**; *when will you think that the gods care for you?* **φροντίς** (**φροντίδος**), *thought, meditation; care, anxiety*: **ὅσῃν ἀπὼν παρέσχες ἡμῖν φροντίδα**, *how much anxiety you caused us by your absence!* **μεστὸν ἔστι τὸ ζῆν φροντίζων**, *life is full of cares*.

B.

LIQUID STEMS.

REM. 1. Very few liquid verbs have all their tenses, the perf. act. and perf. mid. (or pass.) being the ones most frequently lacking; and even when these tenses occur, they are so frequently irregular, that most of the verbs given below to illustrate the special formation of liquid verbs in the fut. and first aor. act. and mid., will appear in the catalogue of irregular verbs.

REM. 2. It must also be remembered that many verbs appear as liquid verbs in the pres. tense, without having the liquid stem in any tenses beyond pres. and impf. Such are, *e.g.* **αἰσθάνομαι**, *perceive*; **ἀμαρτάνω**, *miss, err*; **βαίνω**, *go*; **δάκνω**, *bite*; **ἐλαίνω**, *drive*; **λαγχάνω**, *obtain by lot*; **λαμβάνω**, *take*; **λανθάνω**, *escape notice*; **μανθάνω**, *learn*; **πίνω**, *drink*; **πυνθάνομαι**, *enquire*; **τυγχάνω**, *hit, happen*; **φθάνω**, *anticipate*; all of which belong to the "Nasal Class" of verbs. This thins out the liquid verbs a good deal.

I. The following are the points to be observed in regard to the fut. and 1st aor. act. and mid. of stems ending in λ, μ, ν, or ρ, the four liquids.

1. The fut. act. and fut. mid. are formed by adding ε instead of σ, and they are then inflected precisely as the present of any contract verb in -έω inflects. Thus, fut. act. of **μένω**, *wait*, is **μενῶ**, **μενεῖς**, **μενεῖ**, **μενεῖτον**, **μενεῖτον**, **μενούμεν**, **μενεῖτε**, **μενούσι**. Opt. **μενοῖμι**, **μενοῖς**, **μενοῖ** (or **μενοίην**, **μενοίης**, **μενοίῃ**), **μενοῖτον**, **μενοίτην**, **μενοίμεν**, **μενοῖτε**, **μενοῖεν**. Inf. **μενεῖν**. Part. **μενῶν**, **μενούσα**, **μενούν**, **μενούντος**, **μενούσης**, etc.

So, of **νέμω**, *assign*, **νεμῶ**, and **νεμούμαι** are the futures. On stem **ἀπολ-** (**ἀπόλλυμι**), **ἀπολῶ**, *I shall destroy*, and **ἀπολοῦμαι**, *I shall perish*. On stem **γαμ-** (**γαμέω**, *marry*), **γαμῶ** = *I shall marry* (said of

a man), and γαμοῦμαι = *I shall marry* (said of a woman). On stem τεμ- (*cut*, from τέμνω), fut. act. is τεμῶ. On stem καμ- (*labor*, from κάμνω) fut. mid. is καμοῦμαι.

2. If the present stem ends with λλ, the stem for the other tenses (fut. aor., etc.) ends with only one λ. Thus:

ἀγγέλλω, *announce*, ἀγγελῶ. ἄλλομαι, *leap*, ἄλοῦμαι. βάλλω, *throw*, βαλῶ. στέλλω, *send*, στείλῶ. σφάλλω, *trip, deceive*, σφαλῶ.

3. If the stem of the present and impf. has αι or ει before the liquid, the ι is dropped in forming the other tenses. Thus:

ἀποκτείνω, *kill*, ἀποκτενῶ. διαφθείρω, *corrupt*, διαφθερῶ. καθαίρω, *purify*, καθᾶρῶ. περαίνω, *accomplish*, περᾶνῶ. σημαίνω, *signal*, σημᾶνῶ. σπείρω, *sow (seed)*, σπερῶ. τείνω, *stretch*, τενῶ. ὑφαίνω, *weave*, ὑφᾶνῶ. φαίνω, *show*, φανῶ. φαίνομαι, *appear*, φανοῦμαι.

4. If the stem of the pres. and impf. has ι or υ before the liquid, the ι or υ is long in these two tenses, but short in the future. *E.g.*

ἀμύνω, *defend* (τινί), ἡμῦνον, ἀμύνῶ. ἀμύνομαι, *defend one's self* (τινί, against some one), ἡμῦνόμην, ἀμύνομαι. ἀποκρίνομαι, *answer, reply*, ἀποκρίνοῦμαι. κρίνω, *judge*, κρίνῶ. ὀδύρομαι, *lament*, ὀδύροῦμαι.

5. The first aor. act. and mid. of liquid verbs is made by taking the short stem as seen in the future, lengthening it (α to η; but after ε, ι, or ρ to ᾱ; ε to ει; ι and υ to ι and υ), and adding -α and -άμην, without the σ that in other verbs precedes -α and -άμην. The aorists of the verbs given above will thus be:

ἀγγέλλω	ἡγγεῖλα.	νέμομαι	ἐνειμάμην.
ἄλλομαι	ἡλάμην.	ὀδύρομαι	ὠδύράμην.
ἀμύνω	ἡμῦνα.	περαίνω	ἐπέρᾱνα.
ἀμύνομαι	ἡμῦνάμην.	σημαίνω	ἐσήμηνα.
ἀποκρίνομαι	ἀπεκρίνάμην.	σπείρω	ἔσπειρα.
ἀποκτείνω	ἀπέκτεινα.	στέλλω	ἔστειλα.
γαμ-	ἔγημα, ἐγημάμην.	σφάλλω	ἔσφηλα.
διαφθείρω	διέφθειρα.	τείνω	ἔτεινα.
καθαίρω	ἐκάθηρα.	ὑφαίνω	ᾠφηνα.
μίνω	ἔμεινα.	φαίνω	ἔφηνα.
νέμω	ἐνειμα.	φαίνομαι	-εφηνάμην (in comp.).

REM. The stems ἀπολ-, βαλ-, καμ-, and τεμ- do not form *first* aorists, and so were not included above.

II. Perfect Active and Perfect Middle or Passive of Liquid Verbs.

1. In a very few verbs these tenses are regular, as in ἀγγέλλω, ἤγγελκα, ἤγγεμαι. αἶρω, raise, ἤρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην.

2. If the stem ends in ν, this becomes γ before κ, as ἀποπέφαγκα from ἀποφαίνω. But this is, perhaps, the sole instance of such a perf. in Attic Greek. Other such perfects occur in later Greek.

3. Before -μαι ν usually becomes σ, as in πέφασμαι from φαίνω; λελύμασμαι from λυμαίνομαι, misuse. One verb in Attic Greek changes this ν to μ before -μαι, ὀξύνω, sharpen, παρώξυμαι, I have been irritated, exasperated. [παροξυσμός, exasperation; hence PAROXYSM.]

4. Usually the Greeks avoided the perfects in -κα and -μαι from liquid verbs. They had various ways of dodging these formations.

a. The most effectual (and a very common) way was — not to have these tenses at all.

b. Another way was to change the liquid stem to a vowel stem, which was done:

α. By adding ε to the liquid stem, and lengthening it to η (according to rule); βούλωμαι, I wish, for instance, forms only pres. and impf. on stem βουλ-; the stem βουλε- gives βουλήσομαι, ἐβουλήθην (I wished, D.P.), and βεβούλημαι. So, μένω, wait, has pf. μεμένηκα. νέμω, assign, has νενέμηκα.

β. By shifting the letters (Metathesis). βάλλω, throw, has fut. stem βαλ-; but βέβληκα, βέβλημαι, and ἐβλήθην are on stem βλα-. So θαν-, die (θνήσκω), has fut. mid. -θανοῦμαι, I shall die; but pf. act. τέθηκα, I am dead, on stem θνα-.

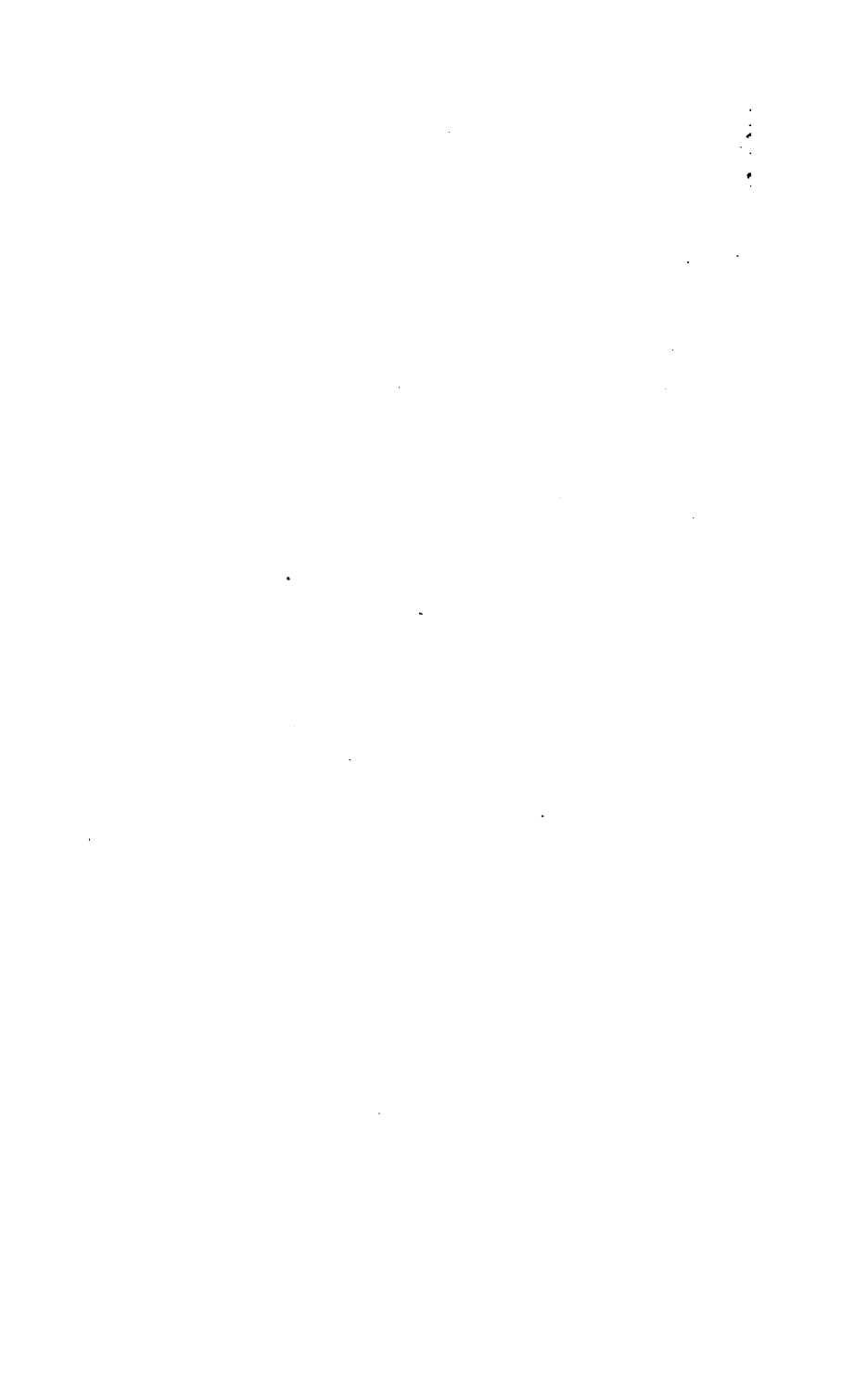
γ. By dropping the liquid altogether. κρίνω, judge, κρίνῶ, κρίνα, κέκρικα. τείνω, stretch, τενῶ, ἔτεινα, pf. τέτακα, τέταμαι, with ν dropped and ε changed to α.

δ. ἀπόλλυμι, destroy, lose, fut. ἀπολώ, has pf. ἀπολώλεκα, with ε inserted, but not lengthened. δυνῶμι, swear, fut. ὁμοῦμαι, has pf. ὁμώμοκα, with ο inserted, but not lengthened.

c. The use of the 2nd pf. helped out in a few cases, as this avoided the κ formation. ἀποκτείνω, kill, ἀπέκτονα, I have killed. φαίνω has -πέφαγκα as a trans. pf. = I have shown, and πέφηνα, intrans. = I have appeared. So too, γέγονα, I have been, as one of the perfects

of γίγνομαι, *become*, the other one being γένηται, the stem γεν- being lengthened to γε-.

All these points considered, the student will perhaps not be surprised to learn that in Attic prose there are only five liquid verbs that have all of the principal parts, that is, *on the liquid stem*. These are ἀγγέλλω, *announce*; αἰρῶ, *raise*; στέλλω, *send*; φαίνω, *show*; φθείρω, *corrupt*; and each one of these has some claim to a place among the irregular verbs!



PART II.



IRREGULAR VERBS.



PART II.

IRREGULAR VERBS.

PRELIMINARY REMARKS.

I. AS TO THE VERBS THEMSELVES.

1. The "Principal Parts" are printed in the spaced type, as: **βούλομαι, βουλήσομαι, ἐβουλήθην, βεβούλημαι**. Sometimes other forms appear in this type.

2. Forms in the smallest type are unattic, or merely poetical, or doubtful, or suspicious, or something of the sort.

3. A form with a hyphen before it, as -ῆχα from ἄγω, means that it is used only in composition with a preposition, as **συνῆχα**. Of course it is not expected that such details are to be remembered; but it is important and convenient to have them for reference.

4. As the imperfect belongs to the present system, it is usually to be taken for granted, when the present is given. In the same way, the pluperfect is to be understood from the perfect; and the future passive from the aorist passive. Thus, from **ἐγράφην**, *I was indicted*, we infer that **γραφήσομαι** is the way to say *I shall be indicted*.

5. But if a verb is deponent, the future is nearly always in the middle, even if the aorist is in the passive. *E.g.* **βουλήσομαι**, *I shall wish*, and **δυνήσομαι**, *I shall be able*, are the futures of **βούλομαι** and **δύναμαι**, while the aorists are **ἐβουλήθην** and **ἔδυνήθην**.

6. It may be remarked, too, that in a great many verbs the fut. mid. has a passive sense, as **ἐάσομαι**, *I shall be allowed*, from **ἐάω**; **ἀδικήσομαι**, *I shall be unjustly treated*, from **ἀδικέω**. But as this is not an irregularity in form, such verbs are not usually included among the irregular verbs, unless something else gives them a claim to a place in this list.

7. If a verb has the 2nd aor. act., it will also have 2nd aor. mid., and then the pass. will have the 1st aor. On the other hand, if the pass. has the 2nd aor., the act. and mid. will have the 1st aor. *E.g.* if we know that ἤγαγον is the aorist of ἄγω in use in the active, we may be morally certain that ἤγαγόμεν will be the aor. in the mid., and that the pass. will have the 1st aor. ἤχθην. So, ἡύρον, ἡύρόμεν, but ἡύρέθην; whereas ἡλλάγην, 2nd aor. pass. of ἁλλάττω, is a guarantee that the act. and mid. will have 1st aor. Exceptions are rare: ἀπόλλυμι, *destroy*, or *lose*, has ἀπώλεσα, *I destroyed*, or *I lost*; but ἀπωλόμην, *I perished*. ὀνίνημι, *benefit*, has ὤνησα, but 2nd aor. mid. ὠνήμην. τρέπω, *turn*, has all six aorists, five of them being found in Attic prose. Some verbs have two aorists in the act. and only one in the mid., as: ἔστησα and ἔστην, ἔστησάμην, from ἵστημι: -έδυσσα and ἔδυν, -εδυσάμην, from δύω. The verb φύω, *grow*, has ἐφύσα and ἔφυν, with a rare 2nd aor. pass. ἐφύην.

II. AS TO THE RELATED WORDS, OR *Derivatives*.

1. Substantives ending in -της are given without the article. If they denote an agent, they are masc. and hence of 1st decl., as ἀκροῦτης, *auditor*; ἐπιβάτης, *marine*; κριτής, *judge*. If they express a quality, they are fem. and hence of 3rd decl., as ἀνστηρότης, *dryness*, *roughness*; παχύτης, *thickness*.

2. The numerous class of substantives in -μα are all neut. and hence of 3rd decl., as πρᾶγμα, *thing*, *i.e. something done*. Only one substantive of 1st decl. ends in -μα, τόλμα, *boldness*.

3. Substantives ending in -ος may belong to the 2nd or 3rd decl. If to the latter, they are all neut. and therefore all have recessive accent. Hence in such words as μισθός, *hire*, *wages*; ζωγράφος, *painter*, the accent alone is sufficient to prove that they are of 2nd decl.; for if they were not, the accent would be on ι in the first word, and on ω in the other one. When the gender of a word in -ος is not given, it is to be understood to be masc.

4. Substantives in -ις are understood to be like πόλις, unless the gen. case is added, as φροντίς, -ιδος, *care*. All words like πόλις have recessive accent, and, with rare exceptions, they are all feminine. ὁ μάντις, *soothsayer*, is the main exception in prose.

5. Of adjectives in -ος, the fem. and neut. are usually omitted, it being taken for granted that they will have the endings η, ον, or α, ον, according to rule. When the ending ον is added, as ἄλογος, ον, *unreasonable*, it means that the masc. and fem. are alike, as is regularly the case in compound adjectives.

6. Adjectives in -ής do not have the neut. -ές added. Those in -ης (*i.e.* barytones) have the neut. added, to show the accent.

III. QUANTITY. When α, ι, and υ are short by nature, they are unmarked; but occasionally they have the short quantity indicated (ᾱ, ι, ῥ), either to call attention to some change in the quantity, as in ἑτρίψα, τέτρίφα, τέτριμμαί, ἐτρίφθην, ἐτρίβην, — or for some other reason. The long mark is not given when the accent shows the quantity, as in ὀπλίτας, where the acute over the long iota shows that alpha is long, as clearly as the accent in ὀπλίται shows that iota is long. In some cases of varying or disputed quantity, it is stated that authorities differ. In some other cases nothing is said about it, and the vowel is assigned the quantity it seemed best entitled to.

IV. ABBREVIATIONS. These are rarely used, except when it is thought that they will be instantly understood. "A.p." stands for *Attic prose*. "L. and S." is for *Liddell and Scott*. "Cf." is the Latin imperative *cōnfer*, *i.e.* bring together, compare. "Ex." = *example*; "Exx.," *examples*. "Exc." = *except*, etc.

V. For convenience the 18 Prepositions with which verbs may be compounded are given here. They are: ἀμφί, ἀνά, ἀντί, ἀπό. διά. ἐς (ἐς), ἐν, ἐξ (ἐκ), ἐπί. κατά. μετά. παρά, περί, πρό, πρὸς. σύν (σύν). ὑπέρ. ὑπό. The so-called "improper" prepositions cannot be compounded with verbs.

Ἀγαμαι, *admire, wonder at*, impf. ἡγάμην, aor. ἡγάσθην. D.P. No other tenses in A.p., except ἀγάσαιο once in Dem. for the usual ἀγασθείη.

a. The pres. and impf. are inflected like ἵσταμαι and ἵσταμην. b. The person or thing admired may be in gen. or accus. ἀγασθέντες τῆς τούτων σοφίας (or τὴν σοφίαν), *having admired these men's wisdom*. c. The more common prose word for *wonder, wonder at, admire*, is θαυμάζω, reg., except that θαυμάσομαι is used instead of fut. act.

d. ἀγαστός and θαυμαστός (or θαυμάσιος) = *admirable*. θαυμαστός is more usual than ἀγαστός, and also means *wonderful, marvellous, strange*: οὐδὲν θαυμαστὸν πεποιήκαμεν, *we have done nothing wonderful*.

ἀνδριᾶς θαυμάσιος τὸ κάλλος, *a statue of wonderful beauty*. θαῦμα, *a wonder, marvel*: θαῦμα ἰδεῖν, ἀκοῦσαι, *a marvel to behold, to hear*. From θαυματο- and ἔργ-, *do* (ἐργάζομαι), comes THAUMATURGY (θαυματουργία = θαυματοποιία), *wonder-working, performing juggler's tricks*. θαυματοποιός, *a conjurer*.

'Αγγέλλω, *announce*, ἀγγελῶ, ἡγγειλα, ἡγγελκα, ἡγγελμαι, ἡγγέλθην. Perfectly reg. [A 2nd aor. pass. ἡγγέλην found in Attic inscriptions and in late authors, and a few suspicious forms in -ον and -όμην preceded by only one λ, which would make them 2nd aorists, are the things that give ἀγγέλλω a place among irreg. verbs.]

a. The mid. occurs in the comp. ἐπαγγέλλομαι, *agree, engage*, but only in pres. impf. and aor. (ἐπηγγειλάμην). ἐπηγγειλατο τεθνάναι, *he agreed to die* (if he did not fulfil his promise). ἐπάγγελμα, *a promise, agreement*. [ὑπισχνοῦμαι is the ordinary word for *to promise*, and ὑπόσχεσις for *a promise*.]

b. ἄγγελος, *messenger, ANGEL*. ἀγγελία or ἄγγελμα, *announcement, message, tidings*. Εὐαγγέλιον (in A.p. in pl. εὐαγγέλια), *good news, glad tidings, EVANGEL*. εὐαγγελιστής, in the N.T. = EVANGELIST, *a bringer of good news*. εὐαγγελίζομαι, *bring good news* (τινί).

c. ἀπαγγέλλω, *go OFF with a message, bring back word*. εἰσαγγέλλω, *go INTO a place with a message*. ἐξαγγέλλω, *come OUT OF a place with a message*; all three in the general sense of *announce, report*. παραγγέλλω, *send word ALONG the lines; order, command* (τινί): τὰ παραγγελλόμενα, *the orders, commands*, = pl. of παραγγελιά or παράγγελμα, *order, command*; παράγγελσις, *the giving the command*.

"Αγνῦμι, *break*. See κατάγνῦμι. 'Αγορεύω. See stem εἰπ-, c: and λέγω (*say*), C, 2, 4, 6, 7, 8, and 9. Also p. 133, Rem. 1 and 2.

"Αγω, *lead*, ἄξω, ἡγαγον, -ήχα, ἡγμαι, ἡχθην. 2nd aor. mid. ἡγαγόμην. Fut. mid. ἄξομαι sometimes = ἀχθήσομαι. [First aor. act. is very rare.] Verbal ἄκτιος.

A. a. ἄγω means *lead, bring*. As opposed to φέρω, ἄγω is most commonly used of things that have life and can be *led*; φέρω of inanimate things that must be *carried*. The phrase ἄγω καὶ φέρω, *plunder*, means to strip a country of all that can be *led away* (slaves, prisoners, cattle), or *brought away* (money, furniture, etc.). See φέρω, B, c.

b. The mid. ἄγομαι = *lead a wife home*, hence, *marry*; and γυναῖκα, *wife*, may be expressed or understood. ἐπειδὴ ἔδοξε μοι γῆμαι καὶ γυναῖκα ἡγαγόμεν εἰς τὴν οἰκίαν, *after I had resolved to marry and had brought a wife into my home*.

c. ἄγωγή, *a leading, bringing*. ἀγορά, AGORA, *market-place, place of assembly*. Most of the compounds of ἄγω have -αγωγή; as ἀπαγωγή, *a leading off*, etc.

B.

COMPOUNDS.

These are numerous, and often they are intrans., as our word is, *in lead on!* ἀπάγω, *lead off or away*. εἰσάγω, *lead into, bring into, import*. ἐξάγω, *lead or bring out, export*. προάγω, *lead forward*. προσάγω, *lead towards*. συνάγω, *bring together*. Notice special meanings in:

1. ἀνάγω, *lead up* (τοὺς πελταστὰς πρὸς τὸ ὄρος ἀνήγαγον, *they led the peltasts up towards the mountain*), has a special nautical meaning in the middle (rarely in the act.), *put to sea, set sail*, used of men or ships. The aor. is either ἀνηγαγόμεν, or, in same sense (and so D.P.) ἀνήχθην. As we speak of "the high seas," ἀνά is not unnaturally used of going to the high seas from the land: παρασκευάζεσθε ὡς αὔριον ἀναξόμενοι, *prepare to set sail to-morrow*. πυθόμενος ὅτι αἱ νῆες ἀνηγμέναι εἰεν, *learning that the ships had put to sea*. εὐθὺς ἀνήχθησαν, *they set sail immediately*. τὴν ἀναγωγὴν κωλύειν, *to prevent his putting to sea*.

2. διάγω, *lead across*, usually means *pass or spend*, as χρόνον, *time*; ἡμέραν, *a day*; μῆνα, *a month*; τὸ γῆρας, *one's old age*, etc.

3. ἐπάγω, *bring on* (νόσους καὶ γῆρας ἐπάγειν, *to bring on diseases and old age*) is often used in the mid. of *inviting or bringing in* people as allies, helpers, etc. In this sense ἐπήχθην is *pass. in sense*, passive to the aor. ἐπηγαγόμεν · τοὺς Ἀθηναίους ἐπηγάγοντο, οἱ δ' ἦλθον, *they summoned the Athenians to their aid, and they came*. οἱ βάρβαροι ἐπήχθησαν, *the barbarians were called in to help*. See ἐπικαλέω, b, under καλέω.

4. κατάγω, *lead down* (ἐκ τῶν ὀρέων εἰς τὸ πεδίον, *from the mountains into the plain*), denotes, specially (ἀ), *coming towards the coast*, either from the interior, or from the high seas; hence, just as ἐκ

τοῦ λιμένος ἀνάγεσθαι (ἀναγαγέσθαι, or ἀναχθῆναι) = *to sail out from the harbor*, so εἰς τὸν λιμένα κατάγεσθαι (καταγαγέσθαι, or καταχθῆναι, D.P.) = *to sail down into the harbor*. (b) κατὰγω also means *bring back, restore*, in speaking of exiles; κατέρχομαι = *return*; οἱ φυγάδες κατήλθον, *the exiles returned*.

5. παράγω, *lead along*, often = *mislead*, i.e. *lead aside from the right course*. μὴ παράγεσθε (or παραχθῆτε) κενοῖς λόγοις, *do not be led aside by empty words*.

6. ὑπάγω, lit. *lead under*, seems not to have this meaning in A.P. except in the sense of *bring under* (we should say *before*) a judge, i.e. *impeach*: ὑπάγομεν τοῦτον ὡς ἐπιβουλεύοντα τῇ πόλει, *we impeach this man as plotting against the state*.

C. *Derivatives*. From δημαγωγός, *a leader of the people*, we get DEMAGOGUE. It did not always have a bad sense in Greek; for Isokrates, a great admirer of Perikles, calls him a δημαγωγός. PEDAGOGUE is from παιδαγωγός, *a trusty slave whose business it was to take children to school and bring them back again*. SYNAGOGUE, *a place of assembly*, συναγωγή, which does not have this meaning in Attic, of course.

"Αιδω (ᾄδω), *sing*, ᾄσομαι, ᾄσα, ᾄσθην. [Fut. act. doubtful or very rare in Attic. Pf. pass. occurs in late Greek.] The word is contracted from αἰδω, Homeric. φᾶσιν Ὀλῆνα πρῶτον ᾄσαι τὸ ἑξάμετρον, *they say that Olen was the first man that sung the HEXAMETER*. ᾄδει καὶ ἠνάγκαζεν ἡμᾶς ἀκροᾶσθαι, *she kept on singing, and compelled us to listen*. b. *To crow* is another meaning: φαίνόμεθά μοι ἄλεκτρυόνος δίκην, πρὶν νενίκηκέναι, ᾄδειν, *it appears to me that we, cock-fashion, are crowing before we have gained the victory*. ᾄσθη = *was sung*. ᾄσθη = *was pleased* (ᾄδομαι, *am pleased*).

b. [αἰοιδῆ, poet., gives] ᾠδή, *song*, ODE. [αἰοιδός, poet., gives] ᾠδός, *bard, minstrel*. ἡ ἀηδών (-δόνος), *songstress, nightingale*. ᾄσμα, *song*; ᾄσμα καλῶς ᾄσθέν, *a song well sung*.

B. COMEDY is in Gr. κωμωδία, either *village-song* (κῶμη, *village*), or *festal-song* (ὁ κῶμος, *festal, revel*). TRAGEDY is from τραγῳδία, *goat-song* (ὁ τράγος, *goat*), because the goat was sacred to Dionysos (Bacchus), the god of wine, and the Attic Tragedy

was developed from songs sung at festivals in honor of Dionysos, and these songs were sung around an altar on which a goat was sacrificed. The idea of gloom and horror contained in the word Tragedy arose from the kind of subjects chosen by the tragedians. **EPODE** is from ἐπιδός, *after-song*, i.e. a song following upon (ἐπί) others. In another meaning it denoted a kind of versification invented by the Greek poet Archilochos, and imitated by Horace in his *Epodes*. **PARODY** is from παρψιδῶ (unattic), a song that must be placed *beside* (παρά) another for its proper understanding; a burlesque imitation. **PALINODE**, a song that *takes back* (πάλιν) some former utterance, a recantation. From προσψιδῶ, which in Greek applied to accents (τόνοι), breathings (πνεύματα), quantity (χρόνος), etc., comes **PROSODY**, which in grammar includes these things, but is more specially applied to the laws of versification. **THRENODY**, a dirge, lament, is from θρηνέω, *mourn, lament*, which is mainly a poetic verb, exc. in pres. tense. In poetry θρηνήσω and ἐθρήνησα also occur. ὁ θρήνος = *dirge, funeral song*, and θρηνψιδῶ = *a song of lamentation*.

Αἰδέομαι, *respect, reverence, stand in awe of* (τινά), αἰδέσομαι, ἡδέσθην (D.P.). [Other tenses rare. Aor. mid. ἡδεσάμην occurs in Dem. in the sense of *pardon*. Pf. pass. part. ἡδεσμένος is quoted once from Dem. = *reconciled*.] οὔτε τοὺς θεοὺς δέσας οὔτε Κῦρον τὸν τεθνηκότα αἰδεσθεῖς, *neither fearing the gods nor feeling any respect for the dead Cyrus*. αἰσχύνομαι has this same meaning.

b. ἡ αἰδώς (αἰδοῦς, αἰδοῖ, αἰδῶ), *respect, reverence, awe*; αἰδῶ ἐαυτοῦ ἐνεποίησε, *he created (in others) a respect for himself*. αἰδήμων, αἰδημον, *respectful, modest*, opposed to θρασύς, *bold, impudent*. ἀναιδής, *shameless, impudent*. ἀναίδεια (or -δεία), *shamelessness, impudence*: εἰς τοῦθ' ἦκεν ἀναιδείας ὥστ' ἐτόλμᾶ λέγειν, *he got to this pitch of impudence, that he had the face to say, etc.*

Αἰνέω, *praise*, is used chiefly in two compounds.

a. ἐπαινέω, *praise*, ἐπαινέσομαι (more freq. than ἐπαινέσω), ἐπῆνεσα, ἐπῆνεκα, ἐπῆνημαι, ἐπῆνέθην; thus pf. pass. alone is reg. (plup. pass. of course is ἐπῆνήμην, following perf.). κατέπλευσα ὡς ἐπαινεθισόμενος ὑπὸ τῶν ἐνθάδε, *I sailed home (κατά used of the return of an exile; see κατάγω), expecting to be praised by the*

people here. ὁ ἔπαινος, praise; ἐπαινέτης, panegyrist; ἀξίεπαινος, on, praiseworthy.

δ. παραινέω, advise, exhort (τινί, = συμβουλεύω), παραινέσω (fut. mid. rare), παρήνεσα, παρήνεκα, παρήνημαι, παρήνεθην. Both verbs have the same irregularity as regards ε, but differ in the voice of the fut. tense. ἕτερον παραινέσω σοι, I will give you another piece of advice. παραινέσις = advice, exhortation, = συμβουλῖα or συμβουλή. Adviser is σύμβουλος.

Αἰρέω, take, catch, capture, αἰρήσω, εἶλον, ἦρηκα. Mid. αἰρούμαι, choose, αἰρήσομαι, εἰλόμην, ἦρημαι. Pass. αἰρούμαι, be chosen, αἰρεθήσομαι, ἦρέθην, ἦρημαι.

Thus, four tenses, αἰρούμαι, ἦρούμην, ἦρημαι, and ἦρήμην, as they may be mid. or pass., may mean choose, or be chosen. For a pass. to the active meaning use ἀλίσκομαι, or the pass. of λαμβάνω.

οἱ ἐλόντες = those who captured.

οἱ ἐλόμενοι = those who chose.

οἱ αἰρεθέντες = those who were chosen.

οἱ ἀλόντες = those who were captured.

οἱ ἦρημένοι = those who have chosen, or
= those who have been chosen.

Synopses of aor. act. and aor. mid.: εἶλον, ἔλω, ἔλοιμι, ἔλε, ἔλειν, ἐλόν, ἐλούσα, ἐλόν; ἐλόντος, ἐλούσης, etc. — εἰλόμην, ἔλωμαι, ἐλοίμην, ἐλοῦ, ἐλίσθαι, ἐλόμενος, η, ον.

NOTE. — Occasionally the mid. = take, as: ὕπνον τε καὶ σίτον αἰρεῖσθαι, to take sleep and food, Thuc. 2, 75. So: ὕπνον ἦρούντο Th. 3, 49. σίτον ἦρούντο, Th. 4, 26. In Anab. 5, 4, 26 Xen. has ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, in the place previously captured, where αἰρεθέντι is used inst. of the far more common ἀλόντι. In Soph. Antig. 493, ἦρησθαι = to have been captured (= ἡλωκέναι). But these seem to be very rare exceptions to the usual meanings assigned above.

δ. βασιλεὺς αἰρεῖται ἵνα οἱ ἐλόμενοι εὖ πράττωσι, a king is chosen, that those who elected him may be prosperous. αἰρεῖσθε ἄρχοντας, καὶ ἐλόμενοι ἦκετε, καὶ τοὺς αἰρεθέντας ἄγετε, choose commanders, and after you have elected them, come back and bring the ones chosen. μὴ ἔλη, if act., = let him not capture = μὴ αἰρέτω (μὴ with pres. imperat. or aor. subj.): if mid., it means, do not choose = μὴ αἰροῦ. ἔλοι, may he capture! (a wish). ἔλοι ἂν, he may capture

(“potential” opt.). *ἔλοισθε τὰ βέλτιστα*, *may you choose the best things!*

c. In Attic law αἰρέω meant *convict*: *Κλέωνα δόρων καὶ κλοπῆς ἐλόντες*, *having convicted Kleon of bribery (= gifts) and theft*. In this sense then, οἱ ἐλόντες (or οἱ ἡρηκότες) = *those who have gained their suit*; and οἱ ἀλόντες (or οἱ ἡλωκότες) = *those who have been convicted, who have lost their suit*. See ἀλίσκομαι, c, and φεύγω, c.

d. The verbal adj. αἰρετός may get its meaning from αἰρέω or αἰρούμαι, as: *τὸ φιλοσοφία αἰρετόν*, *that which may be grasped (comprehended) by philosophical study*. *ἄρ' οὖν αἰρετὸς ἡμῖν βίος ὁ τοιοῦτος;* *Is such a life, then, one to be chosen by us?* *τῶν ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχροῶς*, *for good and noble men it is more preferable (lit. a thing more to be chosen) to die nobly than to live basely*.

e. The verbal αἰρετός, -τέα, -τέον, likewise has either meaning, *take* or *choose*: *τὸ χωρίον αἰρετέον ἐστίν*, *we must capture the place*, and perhaps it means, *the place must be captured* (= *δεῖ τὸ χωρίον ἀλίσκεσθαι* or *ἀλῶναι*). *ἔδοξε τὸν ἀμείνονα βίον παντὶ πάντως αἰρετέον εἶναι*, *may mean, it was determined that every one should by all means CHOOSE the better life* (if we take αἰρετέον as neut., and βίον as its object); or, *it was determined that the better life should by all means BE CHOSEN by every one* (if we take αἰρετέον as masc. and βίον as subject of εἶναι).

f. αἵρεσις = *capture* (= ἄλωσις), or *choice*, the latter meaning being far the more frequent; *ἔδιδου αὐτοῖς αἵρεσιν*, *he offered them the choice*. From αἵρεσις comes HERESY; and from αἰρετικός (un-attic), *disposed to choose*, comes HERETIC. That is, people were called *Heretics* because they *chose for themselves* in matters of faith, instead of allowing others to choose for them.

B.

COMPOUNDS.

Notice carefully that in the *compounds* the pass. is regularly and naturally the pass. of the active meaning. It is only for the *simple* verb that the pass. is limited (usually) to being the pass. of the *middle* meaning.

1. ἀναιρέω (also ἀναιρούμαι), *take up, pick up*: *τῶν τεθνεώτων τὰ ὅστ' ἀνελόντες*, *having taken up the bones of the dead*. *λίθους*

ἀναιρεῖσθαι (ἀνελῆσθαι), to *pick up stones*. The mid. is esp. used of *taking up dead bodies* for burial: τοὺς ἑαυτῶν ἀνελόμενοι νεκρούς, *having taken up the corpses of their own men*. b. Used of oracles or gods ἀναιρέω = *reply*: ὁ θεὸς αὐτοῖς ἀνείλε παραδοῦναι τὴν πόλιν, *the god replied to them that they must surrender the city*. [The rendering *must* represents the imperative of the direct reply, which was, παράδοτε τὴν πόλιν, *surrender (or, you must surrender) the city*.] So, in pass. ἀνρηγμένον εὕρησете ὁμοίως ἐκ Δελφῶν καὶ ἐκ Δωδώνης, *you will discover that replies have been given alike from Delphi and from Dodona*. c. ἀναιρέω also means *take up and take away, annul, destroy*: ὅσαι ὀλιγαρχίαι ἀνῆρηνται ὑπὸ δῆμων, *how many oligarchies have been destroyed by democracies (= καταλέλυνται)*. οἱ τύραννοι ἀνῆρέθησαν (ἀνῆρηνται), *the tyrants were (have been) destroyed (killed)*.

d. The subst. ἀναίρεσις corresponds to the meanings a and c (it is not used of a reply given by oracles): ἡ ἀναίρεσις καὶ θέσις ὅπλων, *the taking up and laying down of arms*. ἡ Πλαταιέων ἀναίρεσις, *the destruction of the Plataeans*. ἀναίρεσις νεκρῶν, *a taking up of dead bodies, etc.*

2. ἀφαιρέω, more commonly ἀφαιροῦμαι, *take away*, usually with two accusatives (τινά τι), *take away anything from anybody*. In the passive, the *person* becomes the subject, according to the usual Gr. construction. ἐπειδὴν ταύτην τὴν τιμὴν ἀφαιρεθῇ, τίς ἔχει λοιπὴν; *after he has been deprived of this honor, what one has he remaining?*

b. ἀφαίρεσις, *deprivation*. In Grammar, ΑΦΑΙΡΕΣΙΣ denotes the taking away of the first letter of a word, as: πανταχοῦ ὅτι χρήσιμον, *it is everywhere useful*.

3. διαιρέω, *take apart* (a frequent meaning of διὰ in composition), *take to pieces, divide*; hence, *distinguish*, i.e. *take ideas apart*. E.g. διελόντες τὴν ὀροφήν, *having taken the roof to pieces, having broken it up*. τὰ μακρὰ τεῖχη διήρητο, *a breach had been made in the long walls (lit. the long walls had been taken apart)*. τὸ διηρημένον, *the breach, the gap, lit. that which has been taken apart*. διαιρεθῆναι ἥπερ συνετέθη, *to be taken apart just (περ) in the way in which it was put together*. ταῦτα ἐξελόντες τὰ λοιπὰ διηροῦντο, *they took out these things and proceeded to divide among themselves what was left*. [The mid. voice suggests *among themselves*.]

b. διαίρεσις, a taking apart, division, distribution. DIAERESIS denotes taking two vowels apart in pronunciation, as reënter. Its opposite is SYNAERESIS.

4. εξαίρω, take out, except (ex and capiō, to take out), select, etc. *ἔξελε καὶ βόλε ἀπὸ σοῦ, pluck it out and cast it from thee. μόνον σὲ εξαίρουσιν; do they except you alone? ἐξηρέθησαν ἀδικίαν ὑπὸ τοῦ διδασκάλου, they had injustice eradicated by their teacher.* (In the active, ὁ διδάσκαλος εξαίρει ἀδικίαν τινός, the teacher eradicates injustice from some one; and, as usual, the person of the active becomes the subject of the passive.) *γινώσκω τοὺς τοιοῦτους ἀνθρώπους εξαίρετους εἶναι ἐκ τῆς στρατιᾶς, my opinion is that such fellows as these ought to be removed from the army.* (Verbal.)

b. The verbal adj. *ἐξαιρέτος, on*, denotes that which has been taken out, or picked out, hence, as we say "picked men," it = exceptional, choice, rare, select, etc. *ἐξαιρέτους τιμὰς τινὶ δοῦναι, to give exceptional honors to any one.* (*ἐξαίρεσις* unattic.)

5. καθαιρέω, take down, put down, suppress. *τὰ ὅπλα ἐκ τῆς στοᾶς καθείλον, they took down the arms out of the portico. τὰ μακρὰ τεῖχη καθήρεθ, the long walls were taken down. τὸ ληστικὸν καθήρει, he was engaged in suppressing (putting down) piracy.*

b. καθαίρεσις, a taking down, etc. (*τῶν μακρῶν τευχῶν*).

6. παραιρέω, take from, is not in as frequent use as the other compounds, and is oftenest found in the mid.: *εἰ μού τις τὰ ὄντα παρέλοιτο, if any one were to take my possessions away from me. τὰ ὅπλα παρέειλοντο, they took away the arms.* *παραίρεσις*, a taking away.

7. περιαιρέω, take from around (this added idea of from being frequent in compounds of *περί*); it may be used in act. or mid.: *τὸ τεῖχος περιείλον, they took the wall from around (the city, sc. τῆς πόλεως).* *Γύγης τὸ χρυσοῦν δακτύλιον περιελάμενος ἐξέβη, Gyges took the gold ring from around (the finger of the corpse) and went out.*

8. προαιρέω is generally used in the mid. = prefer: *ἀντὶ ἀρετῆς οὐδὲν ἂν προείλοντο, there is nothing they would prefer to virtue (take for themselves instead of virtue).* *θάνατον ἀντὶ αἰσχύνῃς προαιρετέον, we must prefer death to disgrace.* *προαίρεσις*, preference.

9. ἵφαιρέω lit. = *take away from under*; but it generally = *take away secretly, purloin, filch* (ὑπό denoting, as it often does, *an underhand way of doing a thing*). It may also mean *take away gradually* (another meaning of ὑπό in comp.). In the meaning *purloin, filch, embezzle*, the mid. is more common than the active: *τουτοῦ τὴν μαρτυρίαν ὑψηρημένον εὐρίσκω, I find that this man has secretly stolen the [written] evidence.* πλέον ἢ διακόσια τάλαντα τῆς πόλεως ὑφέλιετο, *he embezzled more than 200 talents of the State's money (filched it from the State).*

Αἵρω, raise, ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην; fut. mid. ἄροῦμαι, aor. mid. ἦράμην.

The p̄bet. form is ἀείρω, and from its fut. ἀερώ, comes ἄρῶ by contraction; whereas fut. mid. usually has ἄροῦμαι, following the analogy of liquid verbs, as: φαίνομαι, φᾶνοῦμαι. The aorists are irreg. in this, that the stem ἄρ- should be changed to ἦρ- throughout (cf. ἔφηναι, φήνω, φήναιμι, etc.), but has ἄρ- in the unaugmented moods, so that the aorists are ἦρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρας, ἄρασσα, ἄραν; and ἦράμην, ἄρωμαι, ἄραιμην, ἄραι, ἄρασθαι, ἄράμενος. Notice that ἦρε is impf. and ἦρε is aor.

B. Meanings. a. αἵρειν τινὰ ἀπὸ γῆς, *to raise (lift) any one off the ground*: αἶραι τὴν χεῖρα πρὸς τὸν οὐρανόν, *to raise the hand towards the sky.* b. The pass. is often to be translated *rise*: τὸ ὕδωρ ἦρετο ὑπὲρ τῶν θεμελίων, *the water began to rise above the foundations.* ὁρῶντες τὸ χῶμα αἰρόμενον, *seeing the mound rising.* But literally, τὰ σημεῖα ἦρθη, *the signals were raised.* c. In military operations αἵρω is often used intrans. = *set out, depart*; so also the comp. ἀπαίρω: ἐπειδὴ ἐπύθετο αὐτὸν ἐκ τῆς Μιλήτου ἀπηρκότα, *when he learned that he had set out from Miletus.* αὐταὶ αἱ νῆες ἀπαράσαι ἐς τὸ πέλαγος, *these ships, having set out for the open sea.* d. In the mid., *take upon one's self, undertake*: τὸν κίνδυνον ἄράμενοι, *having undertaken the danger.* e. The comp. ἐπαίρω = *induce, incite, elate*, etc. οὐδὲν τούτων ἐπήρεν ἡμᾶς, *none of these things induced us.* ἐπήρθην πάλιν γράψαι, *I was induced to write again.* τῇ νίκῃ ἐπαρθέντες or ἐπηρμένοι, *elated by the victory.* τῷ ἀνδρὶ ἐπαρθεῖσα, *instigated by her husband.*

f. ARSIS denotes the raising (ἄρσις) of the foot in beating time, as opposed to THESIS (θέσις), putting it down.

Αἰσθάνομαι, *perceive*, αἰσθήσομαι, ᾗσθόμεν, ᾗσθημαι.

None of the forms are pass. in sense. The short stem αἰσθ-, on which 2nd aor. is formed, becomes αἰσθε- in fut., perf., and plup., and αἰσθαν- in pres. and impf.

NOTE. — Occasionally forms occur of a suspicious pres. αἰσθομαι.

a. Primarily, like Latin *sentire*, αἰσθάνομαι denotes *perception by the senses* (αἱ πέντε αἰσθήσεις, *the five senses*). E.g. "Well, then, what name do you give to this, viz. to seeing, hearing, smelling, feeling cold, feeling warm?" "I call it PERCEIVING; for what else [should I call it]?" "You call it all together, then, PERCEPTION?" "Certainly." τί οὖν δὴ ἐκείνῳ ἀποδίδως ὄνομα, τῷ ὁρᾶν, ἀκούειν, ὀσφραίνεσθαι, ψύχεσθαι, θερμαίνεσθαι; — Αἰσθάνεσθαι, ἔγωγε. τί γὰρ ἄλλο; — ξυμπᾶν ἄρ' αὐτὸ καλεῖς Αἰσθησιν; — ἀνάγκη.

b. It also denotes intellectual perception. The object perceived may be in gen. or accus. τῆς ἐπιβουλῆς or τὴν ἐπιβουλήν ᾗσθητο, *he had perceived the plot*. c. The conjunction that after *perceive* is rendered either by ὅτι (or ὡς) or by the participle. E.g.

αἰσθάνομαι ὦν (or οὖσα), *I perceive that I am*.

αἰσθάνει ὦν (or οὖσα), *you perceive that you are*.

ᾗσθοντο ἐσόμενοι (or ἐσόμεναι), *they perceived that they should be*.

ᾗσθοντο αὐτοὺς ἐσομένους, *they perceived that they would be*, for which ᾗσθοντο αὐτῶν ἐσομένων may also be used.

d. As a *passive* the phrase αἰσθησιν παρέχειν, *to afford perception*, is sometimes used; ταχέϊαν αἰσθησιν παρέσχον, *they were quickly perceived*.

e. From αἰσθητικός, *perceptive*, comes AESTHETIC; the word relates to the perception of the beautiful. An ANAESTHETIC is something that destroys pain by destroying all *feeling*, as chloroform, ether, etc. The Gr. adj. is ἀναίσθητος, *on*, *without feeling*. A synonym of anaesthetic is ANODYNE, a privative, and ὀδύνη, *pain*.

Ἀκέομαι, *cure, heal*, is not common in Attic, and in prose the pres. is the tense mainly used; the aor. ἡκεσάμην occurs, but is extremely rare.

The word ἀνῆκεστος, *on* = *incurable*. PANACE'A, *a universal remedy*, is from πᾶνάκεια (unattic). In Gr. mythology Panacea and Hygie'a (Ἑγεία, *Health*) were daughters of Ἀσκληπίος, i.e. Aescu-

lāpius, the god of healing and the patron of physicians. Hence, HYGIENE, *the laws of health*, and HYGIENIC.

b. The verb Ἱάομαι is the common one for *cure*, *heal*, and is regular. Ἱασάμην, *I cured*; Ἱάθην, *I was cured*. [Perf. late.] Ἱατρός = *physician*. ὦ θάνατε, τῶν ἀνηκέστων κακῶν Ἱατρέ, *O Death, healer of our incurable ills!* Ἱάμα, *remedy, cure*. Ἱάσιμος, *curable*. ἀνιάτος, *on, incurable*. ἡ Ἱατρική (sc. τέχνη), *the healing art, medicine* (as a profession). Ἱάσις, *a healing, curing*. Ἱατρεῖον, *a doctor's office*. Ἱατρεύω, *heal, cure*. When *medicine* denotes the physic given, the word is φάρμακον; hence PHARMACY, the druggist's trade (φαρμακεία). PHARMACOPŒIA, φαρμακοποιᾶ (unattic), a book treating of the *preparation* (making, ποιέω) of medicines. — φαρμακοπώλης (-ου), *a seller of drugs*.

Ἀκούω, *hear*, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκούσθην. Plup. act. ἀκηκόη (-κόειν), or more usually, ἤκηκόη. Pf. pass. late. — ἡ μὲν ἀκοή ἀκούσεται, ἡ δὲ φωνὴ ἀκουσθήσεται, *the hearing will hear, and the sound will be heard*.

a. The person heard is in gen.; the thing in gen. or accus. ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός, *let's go and hear the man*. τῶν μαρτύρων ἀκηκόατε, *you have heard the witnesses*. θορύβου (or θόρυβον) ἤκουσε, *he heard a noise*. b. The gen. of the person may also denote the one from whom we hear. ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν, *from me you shall hear the whole truth*. c. With gen. of a person ἀκούω also means *hearken to, obey*, i.e. *hear, and take orders from*: ἐν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν, *in times of danger they were willing to obey him*. βασιλέως οὐκ ἀκούουσιν, *they are not subject to the king*. ὑπακούειν has this same meaning. d. Notice particularly that ἀκούω is used with a *passive* sense, *to be spoken of, to be called*: παρὰ Πέρσαις “γυναικὸς κατώ” ἀκοῦσαι ὄνειδος μέγιστόν ἐστιν, *among the Persians to be called “more cowardly than a woman” is the greatest reproach*. ἤν ταῦτα ποίω, φῆς με ἄμεινον ἀκούσεσθαι; *if I do this, do you say I shall be better spoken of?* ἐν τῇ ναυμαχίᾳ ἀρίστα ἤκουσαν, *in the sea-fight they achieved the greatest distinction*. e. After ἀκούω an object clause may be expressed by ὅτι or ὡς, or by accus. followed by participle or infin. E.g. *he heard that Cyrus was in Cilicia* may be, ἤκουσεν ὅτι (ὡς) Κῦρος ἐν Κιλικίᾳ εἶη; or ἤκουσε Κῦρον ἐν Κ.

ὄντα or εἶναι. ἀκούω τῶν στρατιωτῶν βοῶντων = *I hear the soldiers shouting*; but ἀκούω τοὺς στρατιώτας βοῶντας, *I hear that the soldiers are shouting* (i.e. some one informs me of the fact).

f. ἀκοή = *hearing*, as one of the five senses, and also *hearsay*. ἀκουσμα, *something heard, a sound*. ἀκουστός, *audible*: τῷ (= τίνι) ἡμῶν ἀκούομεν τὰ ἀκουστά; *with what part of us do we hear audible things?* τοῖς ὤσιν, *with the ears*. From ἀκουστικός (*unattic*) comes *ACOUSTIC*, *relating to the hearing, or to sound*. Verbal ἀκουστέον, *one must hear, hearken to*.

Much like ἀκούω is

Ἀκροόομαι, *hear, hearken to, obey* (τινός), ἀκροάσομαι, ἡκροᾶσάμην. Pf. mid. and aor. pass. late. Notice ᾱ in fut. and aor., inst. of η; cf. βοᾶω, *shout*, ἐβόησα.

πτήξαντες ἀκροᾶσώμεθα, *let's crouch down and listen*. οὐκ ἡκροῶντο ὑμῶν, *they would not hearken to (obey) you*. ἀκρόασις, *obedience*. ἀκροῦτής, *hearer, auditor*.

Ἀλείφω, *anoint*, ἀλείψω, ἡλείψα, ἀλήλιφα, ἀλήλιμμαι, ἡλείφθην. Mid. *anoint one's self*, ἀλείψομαι, ἡλειψάμην. The perfects are also found in the form ἀλήλειφα, -ειμμαι, but these forms are not so well approved. The act. is rare exc. in comp. The most frequent comp. is ἐξαλείφω, *plaster, whitewash*, as in Thuc.: ἢ ἔτυχεν οὐκ ἐξαηλιμμένον τὸ τεῖχος, *where the wall did not happen to have been whitewashed*. As the result of plastering over, it generally means *efface, erase, wipe out*: ἐξαλείφειν τινὰ ἐκ καταλόγου, *to erase some one's name from a catalogue (list)*. εὐεξάλειπτος, *easy to erase*.

Ἀλέω, *grind*, is rare in A.p., the only example, perhaps, being in Thuc. 4, 26: σίτον ἀηλεσμένον (or ἀηλεμένον), *ground corn*.

Ἀλίσκομαι, *get captured*, ἀλώσομαι, ἐάλων or ἦλων, ἐάλωκα or ἦλωκα.

The forms are all pass. in meaning. The 2nd aor. is inflected: ἐάλων, ἐάλως, ἐάλω; ἐάλωτον, ἐάλωτην; ἐάλωμεν, ἐάλωτε, ἐάλωσαν. Subj. ἄλῳ, ἀλῶς, ἀλῶ; ἀλῶτον, ἀλῶτον; ἀλῶμεν, ἀλῶτε, ἀλῶσι. Opt. ἄλοιην, αλοίης, αλοίη, etc. The imperat. seems not to occur. Infin. ἄλῶναι. Part. ἄλούς, αλοῦσα, αλόν. In the perf. the form ἐάλωκα is much more common in the Attic writers than ἦλωκα.

δ. ἐπεὶ ᾤσθητο τὴν πόλιν ἐαλωκυῖαν, *when he perceived that the city had been captured*. ἡ σκηνὴ ἐάλω, *the tent was captured*. [σκηνή, SCENE.] ἡλώκει τὸ χωρίον, ὡς ἐδόκει, *the place had been captured, as it seemed*. εἴαν ἄλῃς ἔτι τοῦτο πράττων, *if you are caught doing this again*. [Catch is αἰρέω or λαμβάνω.] c. As an Attic law term ἀλίσκομαι = *be convicted*. Cf. αἰρέω, c. Πάχης ἀνείλεν [cf. ἀναιρέω, c] ἐαυτὸν ἐπὶ τοῦ βήματος, ἐπεὶ ἡλίσκετο, *Paches slew himself upon the bema, when he was convicted*. ἀλόντες κλοπῆς, *having been convicted of theft*.

d. ἄλωσις = *capture* (= αἵρεσις), or *conviction*. ἀλώσιμος, *ον*, *easy to capture*. ἄλωτός, *capable of being captured*. ταύτῃ μόνον ἄλωτοί ἐσμεν, *this is the only point at which we can be taken*. τὸ μὲν ζητούμενον ἄλωτόν· ἐκφεύγει δὲ τὰ μελούμενον (= τὸ ἀμελ.), *that which is sought after, can be attained; while that which is neglected escapes us*. ἀνάλωτος, *ον*, *not to be captured, impregnable*.

'Αλλάττω (-σσω), *change*, ἀλλάξω, ἡλλαξα, -ήλλαχα, -ήλλαγαί, ἡλλάχθην, or more usually, esp. in A.p. ἡλλάγην. For fut. pass. in A.p. only ἀλλαγήσομαι occurs (not -χθήσομαι).

a. To make other (ἄλλος) than it is is the original idea of ἀλλάττω, hence *change*: τὸ εἶδος ἡλλαξεν, *he changed his form (or appearance)*. Τηρεὺς εἰς ὄρνιν ἡλλάγη, *Tereus was changed into a bird*. The usual word for *change* is μεταβάλλω. b. The mid. = *exchange*; ἡδονὴν ἀντὶ λύπης ἀλλάττεσθαι, *to exchange pleasure for pain*. c. ἀλλαγή = *change and exchange*: φεῦ! τῆς ἀλλαγῆς! *alas! what a change!* ἀγορὰ καὶ νόμισμα τῆς ἀλλαγῆς ἕνεκα, *a market and a currency for purposes of exchange (to facilitate exchange)*.

B.

COMPOUNDS.

1. ἀνταλλάττω, *exchange*, is usually in mid. ἀνταλλάξομαι, ἀντηλλαξάμην, ἀντήλλαγαί. Verbal ἀνταλλακτέον. — ἀνταλλάξασθαι τοῦτο ἐκείνου (or ἀντὶ ἐκείνου), *to exchange this for that*.

2. ἀπαλλάττω, *dismiss* (τοὺς συμμάχους, *the allies*), *free, rid of*: πρᾶγμάτων ἀπηλλάχθαι, *to have been freed from trouble*. For to leave school the Greeks said to get rid of teachers, διδασκάλων ἀπαλλαγῆναι. b. The mid. or pass. ἀπαλλάττομαι, ἀπαλλάξομαι, ἀπηλλάγην freq. means *withdraw, depart*: θάττον ἀπαλλάσσονται, εἴαν αἱ ὁδοὶ εὐποροί

γίνωνται, they will withdraw more speedily, if the roads are put in good order. [In this sense is ἀπαλλαγῆσθαι used?] ταῦτ' εἰπὼν ἀπηλλάγη, with these words he took his leave.

c. ἀπαλλαγή = deliverance, release, freedom: πόνων, from toils; πρᾶγμάτων, from trouble; πολέμου, from war. Also, departure: ἡ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγή, the withdrawal of the soul from the body.

3. The compounds δι-, κατ-, and συναλλάττω all = reconcile: πρῶτον διαλλάγθῃ τῷ ἀδελφῷ σου, first be reconciled with thy brother. δι-, κατ-, and συναλλαγή = reconciliation.

4. μεταλλάττω, change, take in exchange, etc. μεταλλαγή, a change (πολέμου, of war, i.e. a change from one war to another).

5. παραλλάττω has various meanings, none of which are freq. enough to call for mention here. But from παράλλαξις, change, comes the astronomical term PARALLAX, "the difference between the directions of a body as seen from two different points" (Newcomb).

Ἀλλομαι, leap, jump, ἀλοῦμαι, ἡλάμην. No pf.; and aor. is not found often in prose. A 2nd aor. ἡλόμην is occasionally met with in indic., and in the other moods is more freq. than the 1st aor., though the MSS. vary.

b. ἀλ- = Lat. sal- in salīō, leap; Engl. salient. [For interchange between Lat. s, and the rough breathing in Gr. cf. *sex* and *ἕξ*: *septem* and *ἑπτά*: *serpō* and *ἔρπω*, Engl. *serpent*, the *creeper*: *sāl*, ὄλς: *super*, ὑπέρ: *sub*, ὑπό: *sūs*, ὕς: *sēmi*, ἡμί-: *sēdēs*, ἔδος, ἔξομαι: *sequor*, ἔπομαι.] ὑψηλά ἤλλοντο, they were making high leaps. ὁ ἵππος ὑπεραλείται τὴν τάφρον, the horse will jump over the ditch, for which διαλείται, will jump across, may be used. καθαλόμενος ἀπὸ τοῦ ἵππου καὶ προσδραμὼν αὐτῷ εἶπεν, leaping down from his horse and running up to him, he said —.

B. The more usual prose word for leap, jump, is πηδάω, reg. exc. that fut. is in mid. πηθήσομαι. It is used with various prep. to denote direction, as ἀνα-, δια-, εἰς-, ἐκ-, κατα-, ὑπέρ-, etc. Xenophon, who was fond of horses, wrote a little tract or monograph about horses, Περὶ Ἱππικῆς, and has a chapter (VIII.) about teaching a horse to jump, in which occur the following forms: πηδᾶν, ἀναπηδᾶν,

διαπηδᾶν (δῖς), διαπηδῶ, ἐκπηδᾶν, καταπηδᾶν: αἰεῖται, διαλλήται, διαλλομένον, ἐξάλλοιτο, καθάλλεσθαι, καθάλλομενος, ὑπεραλείται.

πήδημα, a leap. πήδησις, a leaping, throbbing (τῆς καρδίᾳς, of the heart).

Ἀμαρτάνω, miss, err, ἀμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, -μαι, ἡμαρτήθην.

With the 3 stems ἀμαρτ-, ἀμαρτε-, ἀμαρταν-, cf. the 3 stems of αἰσθάνομαι. From the radical meaning miss (which, like τυγχάνω, hit, and στοχάζομαι, aim at, takes gen. case), come the meanings err, blunder, etc. ὁ ξένος, ἀκοντίζων τὸν υἱόν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός, the stranger, hurling his javelin (ἀκοντίον), at the boar, misses him, but hits the son of Croesus. τοῦ σκοποῦ μὴ ἀμάρτοιμι, O that I may not miss the mark! μεγάλα ἡμάρτηκεν, he has made great mistakes. δῖς ἐξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ, to make the same mistake twice is not like a wise man. b. The pass. is very frequent, in agreement with neut. pronouns and adjectives, as: πολλὰ καὶ μεγάλα ἡμάρτηται, many great blunders have been committed. τί ἡμαρτήθη ἄν; what error would have been made? τὰ ἀμαρτηθέντα (ἡμαρτημένα), the faults that were (have been) committed.

c. ἀμάρτημα and ἀμαρτία, fault, error, mistake, crime. ἀναμάρτητος, on, unerring, faultless. In the N.T. ἀμαρτία is the word for sin: ἀμαρτάνω, sin: ἀναμάρτητος, without sin: ἀμαρτωλός (unattic), sinner.

Ἀμφιγνοέω, doubt, is from γνο-, stem of γινώσκω, have opinions (see γινώσκω, A. c.), and ἀμφί, on both sides. The impf. and aor. have double augm. ἡμφεγνόουν and ἡμφεγνόησα. [ἡμφιγνόουν occurs in texts occasionally.] The fut. is late, the perfects are lacking, and aor. pass. occurs once in Xen. (Hell. 6, 5, 26), in part. ἀμφιγνοηθείς, unknown, lit. doubted about.

Ἀμφιέννυμι, clothe, ἀμφίεω (unattic) drops σ and contracts into ἀμφίω (but even this form seems to occur only once or twice, and not in A.p.), ἡμφέεσα, no pf. act., ἡμφέεσμαι, aor. pass. late. No impf. act. or mid. seems to occur. Fut. mid. ἀμφιέσομαι, in A.p. and uncontracted; aor. mid. is poetical. ἀμφιέννυς τὰ ζῷα στερεοῖς δέρμασιν, clothing the animals with tough skins. οὐτ'

ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, *nor do they put on more clothes than they are able to bear*. ἱμάτιον (ἀρετὴν) ἀμφίεσομαι, *I will clothe myself with a cloak (with virtue)*. ἱμάτιον ἡμφιέσθαι φαῦλον, *to be clad in a shabby cloak*.

b. ἡ ἐσθῆς, ἐσθήτος, *vesture, clothing, raiment*.

The theme of these words originally had the Digamma *fes*, Lat. *vest* in *vestire*, Engl. *vesture*.

ἀμφισβητέω, *dispute*, imperf. ἡμφισβήτουν or ἡμφεσβήτουν, ἀμφισβητήσω, ἡμφισ- or ἡμφεσβήτησα, ἡμφισ- or ἡμφεσβήτηκα [perf. pass.?], ἡμφισβητήθη (or ἡμφεσ-). Regular, except that the prep. is augmented always, besides which the verb *may* be augmented also. The meaning *dispute, debate*, arises from the *two sides* belonging to every question (ἀμφίς (unattic), *on both sides*). Difference of view causes one man to go (βη- same stem as in βαίνω, *go*, βα-, ἔβην) to one side, and another man to another.

b. ἀμφισβήτημα = τὸ ἀμφισβητούμενον, *the point disputed about, the matter in question*. ἀμφισβήτησις = τὸ ἀμφισβητεῖν, *denoting the process or act of disputing, a controversy, debate, etc.* ἀμφοβητήσιμος, *on, open to dispute, debatable*. ἀναμφισβήτητος, *on, indisputable; ἀναμφισβητήτως, indisputably*. Cf. under λέγω, *say*, C, 1, ἀμφιλόγος, etc.

Ἀναλίσκω, or (but less frequent) ἀναλώω, *spend, expend*, ἀναλώσω, ἀνήλωσα, -κα, -μαι, ἀνηλώθην. [The forms ἀνάλωσα, -κα, -μαι, ἀναλώθην, though found in some texts, are incorrect, and recent editors are replacing them by the forms with η.]

πλείω ἢ χίλια τάλαντα ἀηλώκαμεν, *we have spent more than 1000 talents*. τὰ ἐπιτήδεια ἀηλῶται, *our supplies (provisions) have been used up*. τὰ εἰς τὴν ναῦν ἀναλίσκόμενα, *the sums spent on the ship*. τὰ ἐν τῷ παραδείσῳ θηρία ἀηλώκει, *he had used up the wild animals in the park, i.e. had exhausted the supply, had no more to hunt*. [παράδεισος, *pleasure-ground, PARADISE*.]

b. ἀνάλωμα, *expense, cost*. ἀναλωτικός, *expensive*. The words *δαπανᾶω, spend, δαπάνη, expense, δαπανηρός, expensive*, are common.

Ἀνοίγνυμι and ἀνοίγω, *open*, ἀνοίξω, ἀνέψα (ἀνοίξω, ἀνοίξαιμι, ἀνοιξον, ἀνοιξαι, ἀνοίξας), ἀνέψα, ἀνέψγμαι, ἀνέψχθην (ἀνοιχθῶ, etc.). Impf. only ἀνέψγον, ἀνέψγόμεν.

a. ἀνέφγα, 2nd pf. act., *stand open*, is not good Attic. Xen. has ἤνοιγε, ἤνοιγον, ἤνοιξεν in the sense of ἀνήγετο. ἀνήγοντο, ἀνηγάγοντο (or ἀνήχθησαν), *put to sea, set sail*. See under ἄγω.

διὰ τούτων τῶν πυλῶν (nom. πύλη), αἱ ἀνεφγμέναι ἦσαν μόнай, *through these gates, which were the only ones that were standing open*. ἀνέφκται τὸ δεσμωτήριον, *the prison has been opened*. ἡ θύρᾱ ἡ ἐμὴ ἀνέφκτο, *my door used to stand open*. ἀνοιξον τὴν θύραν, *open the door!* (κλείσον τὴν θύραν, *shut the door!*).

Ἀπαντάω, *meet, fall in with* (τινί), is limited to act. voice, exc. that the fut. is ἀπαντήσομαι. Aor. and pf. are reg. The simple verb ἀντάω is Ionic and poetic. συν- and ὑπαντάω are used, but are less freq. than ἀπαντάω. ἀπαντάω also means *betake one's self, repair to a place*. οἱ Ἀθηναῖοι τοῖς βαρβάροις Μαραθῶνάδε ἀπήντησαν, *the Athenians went to Marathon to meet the barbarians*. ἔωθεν δεῦρο πάλιν ἀπαντῶμεν, *let us meet here again in the morning*.

Ἀπεχθάνομαι, *be hated*, ἀπεχθήσομαι, ἀπηχθόμην, ἀπήχθημαι, all pass. in meaning. The 3 stems are ἀπεχθαν-, ἀπεχθ- for 2nd aor., ἀπεχθε- for fut., pf., and plup. Cf. ἁμαρταν-, ἁμαρτ-, ἁμαρτε- in ἁμαρτάνω, and αἰσθαν-, αἰσθ-, and αἰσθε- in αἰσθάνομαι.

ὑμῖν μὲν εὖνοι ἦσαν, ἐκείνοις δὲ οὐκ ἀπηχθάνοντο, *they were well-disposed towards you and were not hated by them* ("them" is emphatic, to contrast with "you"). οὐκ ἀπεχθήσεσθε οὐδενὶ τῶν πολιτῶν, *you will not be hated by a single one of the citizens*. ἀπέρχομαι ὑφ' ὑμῶν μὲν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθημένος, *I am going away, slandered by you, and hated by Seuthes*. ἀπήχθου ἂν πᾶσι τοῖς γείτοσι, *you would have been hated by all the neighbors*.

NOTE. — In many texts occurs an inf. ἀπέχθεσθαι. Some take it as an irreg. accent for ἀπεχθέσθαι, while others count it as belonging to a present tense ἀπέχθομαι. Cf. note under αἰσθάνομαι.

b. *Hatred, enmity*, is ἔχθρᾱ, or ἀπέχθεια, or (less often) τὸ ἔχθος. ἔχθρός and ἀπεχθής = *hated, hateful*; hence ἔχθρᾱ is the subst. and ἔχθρά the adj. ἔχθρός as a subst. = *enemy*, one who is actuated by *hate*, and in this respect differs from πολέμιος, *enemy* (in war, ὁ πόλεμος), who may or may not have this *hate*. μῖσός also means *hate* (τινά), and is reg., exc. that fut. mid. μίσήσομαι is used for fut. pass. = *I shall be hated*. τὸ μῖσος = *hatred*. MISANTHROPE, *a hater of mankind*. MISOGYNIST, *a woman-hater* (γυνή, γυναικός).

Ἀπολαύω, *enjoy* (τινός), ἀπολαύσομαι, ἀπέλαυσα, ἀπολέλαυκα. Pf. pass. and aor. pass. late. τὰ κέρδη καὶ τὰς ἡδονὰς ὁρῶσι, καὶ τούτων ἀπολαύσεσθαι προσδοκῶσι, *they see the gains and the pleasures, and expect that they shall enjoy these things.* ἀπολαυσις, *enjoyment* (σίτων καὶ ποτῶν, *of food and drink*).

Ἀρέσκω, *please* (τινί), ἀρέσω, ἤρεσα. These tenses, with ἤρεσκον, are the only ones in the active used in classic prose. In the pass. ἀρέσκομαι and ἤρεσκόμην are used. As pass. ἡδομαι, *I am pleased*, ἡδόμην, ἥσθην, ἥσθήσομαι are freq. πῶς ἂν τις τοῖς τοιούτοις ἀρέσειεν; *how could any one please such people as these?* τοῖς λόγοις τοῖς σοῖς ἀρέσκομαι, *I am pleased with your propositions.* Κύρος ἥσθη ἰδὼν τὸν τῶν βαρβάρων φόβον, *Cyrus was pleased to see the terror of the barbarians.* [Notice the part. in Greek, ἥσθη ἰδὼν, *was pleased TO SEE.*]

b. ἡδύς, *pleasant*. ἡδέως, *with pleasure, gladly*. ἡδονή, *pleasure*. ἀηδής, *unpleasant*. ἀηδιᾶ, *unpleasantness*. Notice the transl. of ἡδέως in such phrases as ἡδέως ἂν ἀκούσαιμι, *I should like to hear*; ἡδέως ἂν ἐροίμην σε, *I should like to ask you*; ἡδέως ἂν ἦλθον, *I should have been glad to go*, etc. δυσάρεστος, *hard to please, peevish*.

Ἀρκέω, *be sufficient*, ἤρκουν, ἀρκέσω, ἤρκεσα. Only these tenses in A.p.

ὥετο ἀρκεῖν τὸν μὲν ἐπαινεῖν, τὸν δὲ μὴ ἐπαινεῖν, *he thought it was sufficient to praise one, and not to praise another.* ἤρκει ἂν μοι τὰ εἰρημένα, εἰ —, *I should be satisfied with what has been said, if —.* ἀρκοῦντα ἔχειν, *to have enough*, = ἱκανὰ ἔχειν. ἀρκούντως, *sufficiently*. ἀρκούντως ἔξει, *it will be sufficient*, = ἱκανὸν ἔσται.

Ἀρμόττω, *fit, be fitting*, ἀρμόσω, ἤρμοσα (perf. late), ἤρμοσμαι, ἤρμόσθην. In the middle occur the pres. and the aor. συνηρμοσάμην. The tenses outside of the pres. and impf. are formed from ἀρμόζω, which is in use, but not the best Attic prose form.

ὑποδημάτων δεῖ. τὰμὰ λάμβανε. ἄρ' ἀρμόσει μοι; *I need shoes. Take mine. Will they fit me?* δόγματα, ἃ καὶ τοῖς πολλοῖς καὶ τοῖς ὀλίγοις ἀρμόττοντα τυγχάνει, *decrees, which happen to be fitting (suited, adapted) both to the many and to the few.* οὐχ ἀρμόττει μοι οἰκεῖν μετὰ τοιούτων, *it is not fitting (proper) for me to live with such men.*

β. ἁρμονία, HARMONY, *i.e.* the *fitness* of things. ἁρμοστής, HARMOST, a name given to officers sent out by the Spartan government to rule subject cities. προσαρμόττω τί τινι, *fit one thing to another, adapt* (*ad* = πρὸς; ἀπλῶ, *fit*, = ἀρμόττω). συναρμόττω, *fit together* (τί τινι). ἀναρμοστέω, *be unfitting, be out of tune*. ἀναρμοστιά, *unfitness, discord*. ἀνάρμοστος, *ον*, *lacking fitness or harmony, out of tune*. εὐάρμοστος, *ον*, *well-fitted, harmonious*. εὐαρμοστιά, *harmony, fitness, appropriateness*.

Ἀρπάζω, *snatch, seize*, ἀρπάσσομαι, ἥρπασα, -κα, -σμαι, ἥρπασθην. Reg. exc. fut. mid. for fut. act., which is much less freq. than ἀρπάσσομαι. [Unattic are the forms ἀρπάξω, ἥρπαξα, etc.]

β. As opposed to κλέπτω, *steal*, ἀρπάζω is *rob, take away by force*. οὐ κέκλοφας ἀλλ' ἥρπakas, *you have not been engaged in theft, but in robbery*. ἀρπαγή, *seizure, robbery, plunder*. αἱ Ἄρπυιαι, the HARPIES, referring to their ravenous nature. The stem ἀρπ- becomes in Latin *rap-* by metathesis. *rapāx, rapacious*, is ἄρπαξ, ἀρπαγος.

Ἄρχω. See Part I, Consonant Stems, A, 1, α.

Αὐαίνομαι, *dry, dry up* (intrans.); impf. occurs in Anab. 2, 3, 16, without augm. αὐαίνετο. The verb is rare in prose, the act. not being used in prose at all. ἡ γῆ αὐαίνεται καὶ ὀπτάται ὑπὸ τοῦ ἡλίου, *the earth dries and bakes* (lit. *becomes dried and baked*) *under the sun*. Notice how the literal meaning of ὑπό, *under*, suits here with the pass. voice, = *is dried and baked BY the sun*.

β. αὐστηρός, *rough* (from *dryness*), *hard*, AUSTERE. αὐστηροτέρω καὶ ἀηδεστέρω ποιητῇ χρήσθαι, *to employ a sterner and less agreeable poet* (ἀηδής, *unpleasant*). αὐστηρότης, *roughness, hardness, harshness, severity*: ἡ τοῦ γήρους αὐστηρότης, *the AUSTERITY of old age*.

Αὐξάνω or αὕξω, *augment, increase*, αὐξήσω, ηὔξησα, -κα, -μαι, ηὔξηθην.

The verb is transitive; and the pass. is used to correspond to the intrans. sense of *augment, increase*. ὁ ἄνεμος (ὁ χειμὼν) αὐξάνεται, *the wind (the storm) is increasing*. The pass. may be rendered *grow, wax*. μείζων ηὔξεται, *he has waxed greater, has grown taller*. αὕξις, *increase, augmentation, augment* (in this last sense unattic): ἡ συλλαβικὴ (χρονικὴ) αὕξις, *the syllabic (temporal) augment*.

Ἀχθομαι (lit. *be burdened*; τὸ ἄχος, *burden, load*) = *be displeased, angry, irritated*, ἀχθέσομαι and ἀχθεσθήσομαι (both with same meaning), ἡχθέσθην.

μηδὲς ἀχθεσθῇ τῇ ὑποσχέσει, *let no one be displeased at the promise*. εἰ τις ὑμῶν ἀχθεσθήσεται, παραιτούμαι, *if any one of you shall be offended, I deprecate it (= beg pardon)*.

b. τὸ ἄχος, *a load, burden*: ἄχθη ἐπὶ τῆς κεφαλῆς (ἐπὶ τῶν ὤμων) φέρειν, *to bear burdens on the head (upon the shoulders, ὤμος)*. ἀχθινός, *burdensome*: τὸ ἀχθινότατον τοῦ βίου, *the most burdensome period (part) of life*. A more common word for *burdensome, oppressive, irritating*, is ἐπαχθής. ἡ σεισάχθεια, the SEISACHTHEIA, or *Shaking off of Burdens*; Solon's famous measure by which the burdens of debt were removed from the people of Attica.

B.

Βαδίζω, *walk*, βαδιοῦμαι, ἐβάδισα. No pf. in Attic.

βαδίζειν καὶ τρέχειν, *to walk and to run*. διὰ τοῦ ἔλους ἐπὶ τῶν πλατέων ξύλων διαβαδίσαντες, *having walked through the swamp (marsh) on the boards (lit. broad pieces of wood)*. βάδην, *step by step*. This verb is kin to the next one.

Βαίνω, *go*, -βήσομαι, -έβην, βέβηκα, -βέβαμαι, -εβάθην. A 2nd pf. occurs, but rarely, and chiefly in part.; βεβώς, βεβώσα. [First aor. -έβησα rare and poet., though Xen. has it once.]

The aor. -έβην is inflected just as ἔστην is, from ἵστημι. Synopsis: ἀνέβην, ἀναβῶ, ἀναβαίην, ἀνάβηθι, ἀναβῆναι, ἀναβάς, -βάσα, -βᾶν; -βάντος, etc. The verb is used chiefly in

COMPOUNDS.

1. ἀναβαίνω, *go up, ascend* (intrans.): ἐπὶ τὸν γήλοφον, ἐπὶ τὸ ὄρος ἀναβαίνειν, *to ascend the hill, the mountain*. ἀνάβηθι ἐπὶ τὸν ἐμὸν ἵππον, εἰ βούλει, *get up on my horse, if you want to*. ἀναβώμεν ἐπὶ τὴν ναῦν, *let us go on board the ship*.

2. ἀποβαίνω, *go off, land, disembark*, ἐκ τῶν νεῶν, *from the ships*. b. Of events, ἀποβαίνω means *turn out, result*: πῶς ἀπέβη; *how did it turn out?* ὥσπερ προσεδεχόμεν, *just as I expected*. οὐδὲς προορᾷ τὰ ἀποβησόμενα, *no one foresees what the result(s) will be*.

3. διαβαίνω, *go through, cross* (ὄρη, γηλόφους, ποταμούς, *mountains,*

hills, rivers), ford (ποταμούς). πρὸς τὸ διαβαῖνον στράτευμα, towards the army that was (or, is) crossing.

4 and 5. εἰς- and ἐμβαίνω, go into, go in, embark (intrans.). For embark in the transitive or causative sense, see under βιβάζω. ἄρα οἱ ἐπιβάται εἰς τὰς ναὺς ἐμβεβήκασι; have the marines embarked on the ships?

6. ἐκβαίνω, go out, disembark (intrans.). b. Also, like ἀποβαίνω, prove, turn out, result: πάντα οὐ ῥᾶδιον θνητῷ ἀνδρὶ κατὰ νοῦν ἐκβαίνειν (or ἐκβῆναι), it is not easy for everything to turn out for a mortal man according to his mind. ὀργίζονται, ἂν τι μὴ κατὰ γνώμην ἐκβῇ, they get angry, if anything fails to turn out according to their idea. τὸ ἐκβάν, the issue, the result.

7. ἐπιβαίνω, go on, set foot upon. ἐφ' ᾧ μηδέποτε ἐπιβήσονται Πελοποννήσου, on condition that they will never set foot upon the Peloponnesus.

8. καταβαίνω, go down, descend. κατὰ τῆς κλίμακος καταβεβηκέναι, to have gone down the ladder [Engl. CLIMAX].

9. παραβαίνω, go contrary (παρά) to, transgress, violate, τοὺς νόμους, τὸν ὄρκον, τὰς σπονδὰς, τὴν σύμβασιν, the laws, the oath, the treaty, the agreement. σπονδας, ὡς νομίζει παραβεβῆσθαι, a treaty that he thinks has been violated. ἀμύνετε τῷ παραβαθέντι νόμῳ, avenge the law that was violated.

10. προβαίνω, go forward, advance. ἡ νύξ προβαίνει, the night is wearing away.

11. προσβαίνω, go towards, approach (τινί). κατὰ ἄτραπὸν τινα πειρώμενος προσβῆναι, trying to approach by a certain path. [ἡ ἄτραπός.]

12. συμβαίνω, come together, come to terms, agree. συνέβη ᾧ τὴν πόλιν παραδοῦναι, εἰ μὴ διὰ τοὺς ἄλλους, he would have agreed to surrender the city, if it had not been for the others. μένειν ἕως ἂν τι συμβαθῇ, to wait until something has been agreed upon; or, until some agreement has been made. b. impersonally, it means happen. συνέβη αὐτῷ ἐλθεῖν, it happened to him to go.

13. ὑπερβαίνω, go over, scale, τὸ τεῖχος, the wall. τοὺς ὄρους ὑπερβεβηκέναι, to have stepped over the boundaries. Then, overstep, transgress, in which sense παραβαίνω is much more common.

B.

DERIVATIVES.

From βάσις, βάσις, *something to step on*, we get BASIS, BASE. βάθρον, *a foundation, pedestal*. βήμα, *a step, pace*: προέτριχε δύο ἢ τρία βήματα, *he would run forward two or three steps*. βήμα also means BEMA, *rostrum*, the stand from which the orators spoke. Ἀνάβασις, *ascent*, ANABASIS, the Upward-march of the Ten Thousand. Κατάβασις, *descent*, the Retreat of the Ten Thousand. ἀπόβασις, *disembarking, landing, landing-place*. διάβασις, *a place for going through or across, a crossing, ford*. ποταμός διαβατός, *a river that can be forded*. ποταμός ἀδιάβατος, *an unfordable river*. ὁ ποταμός ἐστι διαβατός, *the river must be forded*. τὰ διαβατήρια, the sacrifices (ἱερά) offered before crossing a border. [The compounds εἰς-, ἐκ-, ἐπὶ-, παρά-, πρό-, πρόσ-, and ὑπέρβασις do not occur often.]

ἐπιβάτης, *a fighting-man on board a ship*: οἱ ἐπιβάται, *the marines* [οἱ ναῦται = *the mariners*]. σύμβασις, *agreement, stipulation*. Difference between σύμβασιν and συμβάσιν?

Βάλλω, *throw*, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, -βαλοῦμαι, -εβαλόμην.

In how many places may βάλλουσι, βαλοῦσι, βαλεῖν, and βαλοῦσα each be found? Difference between βαλῶν and βαλών? What is the neuter form corresponding to βαλῶν? to βαλών?

B. The meanings appear from the following examples.

a. Used absolutely, *to throw, hurl* darts or missiles: ἔβαλλον, ἐσφενδόνων, ἐτόξευον, *they hurled missiles, slung stones, and shot arrows*.

b. Where we say "to throw a stone, a clod," etc., the Greeks usually said "to throw *with* a stone," etc. *I will throw this clod, he said, picking one up*, βαλῶ ταύτη τῇ βώλῃ, ἔφη, ἀνελόμενος. — λίθοις βάλλειν, *to throw stones*. c. *To throw at, hit, strike* (with a missile): παλοῦσι καὶ βάλλουσι τὸν Σωτηρίδαν, *they strike and throw at Soteridas*. ἀνεχώρησαν βαλλόμενοι, *they retreated under fire (being thrown at)*. δόρατι βληθεὶς ἀπέθανεν, *he was smitten with a spear and killed (died)*.

d. τὸ βέλος, *something to throw with, a missile*. βολή: μέχρι λίθου βολῆς, *to within a stone's throw*.

NOTE.—Βάλλω is used with all of the 18 prepositions. The only one not noted below is ἀντιβάλλω; but it occurs in Thuc. 7, 25, ἀντέβαλλον, *they returned the fire (threw missiles back again, in opposition)*.

C.

COMPOUNDS.

1. ἀμφιβάλλω is not a prose word, though frequent in poetry. Its derivative ἀμφίβολος is often used, meaning *thrown at* (or *hit*) *from both sides*, said of troops attacked from two directions at once. *b.* ἵνα μὴ ἀμφίβολον ᾖ, ὀρίσατέ μοι, *that it may not be doubtful, define for me.* — τὸ ὄνομα ἡ ἐπιστήμη ἀμφίβολόν ἐστι, *the word ἐπιστήμη is ambiguous.*

2. ἀναβάλλω. *a.* literal: ἐν ᾧ τὸ χῶμα ἀνέβαλλον, *while they were engaged in throwing up the mound.* *b.* put off, postpone, defer, in which sense the mid. is more usual than the active. *Let him not think that I am for postponing the matters, μὴ ἀναβάλλειν με τὰ πράγματα ἡγείσθω. He begged me to postpone it till the next day, εἰδείτό μου εἰς τὴν ὑστεραίαν ἀναβαλέσθαι. An earthquake occurred, and so the meeting was adjourned, σεισμοῦ δὲ γενομένου ἡ ἐκκλησιὰ ἀνεβλήθη. ἀναβολή, postponement, delay: ἀχθεσθεὶς τῇ ἀναβολῇ, vexed by the delay.*

3. ἀποβάλλω, cast off, throw away: λέγεται τὴν ἀσπίδα ἀποβέβληκεναι, *he is said to have thrown away his shield.* *b.* lose: Περικλῆς ἀπέβαλε τότε τὴν ἀδελφὴν, *Perikles lost his sister at that time.* ἐὰν τοῦτο ποιῇς, ἀποβαλεῖς τὴν κεφαλὴν, *if you keep on doing this, you will lose your head (= life).* στρατιώτας ἐν μάχῃ ἀποβάλλειν, *to lose soldiers in battle.* τὰ ὄντα ἀποβ., *to lose one's property.* ἀποβολὴ ὅπλων, *the throwing away (or loss) of one's arms.* τὴν ἀποβολὴν ἐπιστήμης λήθην λέγομεν, *the loss of knowledge we call forgetfulness.*

4. διαβάλλω, slander, calumniate (τινά): διαβληθήσεσθε, *you will be slandered.* διάβολος (in this sense unattic), slanderer, false accuser, devil: hence DIABOLICAL. διαβολή, slander, false accusation: πόθεν αἱ διαβολαὶ αὗται γεγόνασιν; *from what source have these slanders arisen?*

5 and 6. εἰσ- and ἐμβάλλω, throw into: τὸν ἑαυτοῦ ἀνεψιὸν εἰς φρέαρ ἐνέβαλεν, *he threw his own cousin into a well.* *b.* invade: εἰς τὴν ἡμῶν ἐμβαλοῦσιν, *they will invade our country.* [Notice the construction: the place invaded is preceded by the preposition.] εἰσβολὴν (or ἐμβολὴν) ποιεῖσθαι, *to make an invasion (inroad: εἰς τὴν Ἀττικὴν, into Attica).*

c. From ἐμβλημα (unattic), Lat. *emblemā*, comes EMBLEM. Literally it means *something thrown or put in*, and neither the Greek nor the Latin word has the present meaning of *emblem*.

7. ἐκβάλλω, *cast out, expel, banish, exile*, τινὰ ἐκ τῆς χώρας, *any one from the country*. τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, *some of them he killed, and some he banished*. ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΠΡΟΣ ΜΕ ΟΥ ΜΗ ΕΚΒΑΛΩ ΕΞΩ, *HIM THAT COMETH UNTO ME I WILL IN NO WISE CAST OUT*. Notice here the use of οὐ μή, which gives the strongest form of negative statement known in Greek.

8. ἐπιβάλλω, *cast upon: they threw the dead bodies upon wagons and took them outside of the city*, τοὺς νεκροὺς ἐπὶ ἀμάξῃς ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως. — ἐπιβολή, in various meanings.

9. καταβάλλω, *throw down, strike down: throwing down the images of the gods*, καταβάλλον τῶν θεῶν τὰ ἀγάλματα. ἄρκτον καταβέβληκεν, *he has brought down a bear*. τὸ ἀργύριον καταβάλλειν, *to pay down the money ("plank down the cash")*. καταβολή, among other meanings, has that of a deposit, payment.

10. μεταβάλλω, *change, alter* (trans. or intrans.). *It is no easy matter to change an evil nature*, πονηρὰν φύσιν μεταβαλεῖν οὐ ῥᾶδιον. — μεταβάλλειν ἔθος, *to change a custom: τοὺς τρόπους, one's manners; πολιτείαν ἐξ ὀλιγαρχίας εἰς δημοκρατίαν, a government from an oligarchy to a democracy; τὸ ὄνομα, one's name; διαίταν, a DIET, mode of life; τὰς δόξας, one's views, etc., etc.* μεταβαλόντες Ἕλληνες ἐγένοντο, *they changed and became Greeks*. b. The middle is likewise so used: τὰ ἱμάτια μεταβάλλεσθαι, *to change one's clothes*. ἐρεῖ ὡς μεταβέβλημαι, *he will say that I have changed*. c. μεταβολή, *a change: παντοίαι μεταβολαί, all sorts of changes*. εὐμετάβολος, *easy to change, fickle: σὺ δέ, διὰ τὸ εὐμετάβολος εἶναι, but you, owing to your fickleness*.

11. παραβάλλω, *cast by the side of; hence, compare*. *Let us compare them with one another and consider whether they will differ from one another at all*, παραβαλόντες αὐτοὺς πρὸς ἀλλήλους σκεψώμεθα εἴ τι διοίσουσιν ἀλλήλων. b. παραβολή, *a putting by the side of, comparison: ἐν τῇ παραβολῇ τῶν βίων, in the comparison of the lives*. In the N.T. it means PARABLE. In Mathematics, PARABOLA.

12. περιβάλλω, *throw around: καὶ τινες τείχῃ περιεβάλλοντο, and some surrounded themselves with walls (put walls around themselves)*. ἀλλήλους περιέβαλλον, *they fell to embracing one another*. a. Special meaning: *involve; any one (τινά) in calamities (συμφοραῖς), in evils (κακοίς), in dangers (κινδύνους), etc.* — περιβολή, in various meanings, as something thrown around, garment; an embrace, etc.

13. **προβάλλω**, *cast before, put forward*: ὁ ὑφ' ἀπάντων **προβαλλόμενος λόγος**, *the argument put forward by everybody*. *b.* In the middle, *put before one's self as a protection, bulwark, screen, defence, etc.* In front of Attica, said Demosthenes, I placed as a defence arms, cities, strategic points (lit. places), harbors, ships, and cavalry, ὅπλα καὶ πόλεις καὶ τόπους καὶ λιμένας καὶ ναῦς καὶ ἵππους **προὔβαλόμην** πρὸ τῆς Ἀττικῆς. — **προβολή** has various meanings. **πρόβλημα**, anything *put forward as a defence, protection, etc.* Also, that which one has *put before him to be achieved, PROBLEM*: φαίνεται **προβλημάτων** γέμειν, *he seems to be full of problems*.

14. **προσβάλλω**, *attack*: τῷ τείχει, *the wall*. **προσβολὰς** ποιεῖσθαι πρὸς τὴν πόλιν, *to make attacks against the city*. **προσβολή** ἐγένετο ἰσχυρά, *a vigorous attack was made*. [ἐπιτίθεμαι and ἐπίθεσις also mean *attack*: ἐπιθέσεως γενομένης, *an attack having been made*.]

15. **συμβάλλω**, *throw together*, develops various meanings from the literal one. Perhaps the most common uses are the following:

a. *bring together in a hostile sense, bring into collision or conflict, set by the ears, stir up strife between, etc.* ὤκνησε **συμβαλεῖν φίλους**, *she hesitated to set friends by the ears*. τοὺς ἀλεκτρυόνας **συμβάλλειν**, *to set the cocks to fighting*. *b.* *bring together for purposes of comparison, compare*: μικρὰ μεγάλους, *small things to great*. **παραβάλλω** also = *compare*.

c. *contribute (in the middle)*: τοῦτο **σύμβαλεται** πρὸς τὸ λανθάνειν, *this will contribute towards secrecy*. μέγα **συνεβάλετο** τῷ Πελοπίδῃ εἰς τὸ τιμᾶσθαι ὅτι ἐνενίκηκεσαν οἱ Θηβαῖοι, *the fact that the Thebans had conquered contributed greatly towards causing Pelopidas to be held in honor*. πότερος πλείω **ξυμβέβληται** ἡμῶν; *which of us has contributed most?* Σπαρτιάται εἰς τὴν ναυμαχίαν δέκα μόνον **συνεβάλοντο** τριήρεις, *the Spartans contributed only 10 triremes towards the sea-fight*.

β. τὰ **σύμβολα** (lit. *things brought together*) denoted “the halves or corresponding pieces of a bone or coin, which two ξένοι” (*guest-friends*) “or any two contracting parties broke between them, each party keeping one piece” (L. and S.). Naturally, then, the pieces when *put together* (hence the name, **σύμβολα**) would fit, and each piece would fit nothing but its own corresponding half. Their fitting was thus a mark of genuineness. Hence came the meaning

of *token*, that by which something is known or recognized or inferred. This gives us the word *SYMBOL*, a *sign* or *token*.

συμβολή is used in various senses.

16. ὑπερβάλλω, *throw over* or *beyond*. From this literal meaning comes the general one of *surpass*, *outdo*, *excel*: ὑπερβάλλουσιν αἱ ἡδοναὶ τὰς λύπας (or, τῶν λυπῶν), *the pleasures exceed the pains*. ὑπερβαλλόντως, *exceedingly*. b. ὑπερβάλλω is also frequently used in the sense of *crossing*, *passing over*: βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος, *to deliberate whether it seems best to cross the mountain to-day or to-morrow*. τὸ ὑπερβάλλον τοῦ στρατεύματος, *the part of the army that was (or is) crossing over*.

c. ὑπερβολή: (1) *overshooting the mark*, *excess*, *extravagance*. Hence *HYPERBOLE*, *extravagance in speech*. (2) ἡ ὑπερβολὴ τῶν ὄρων, *the passage of the mountains*, i.e. either the act of crossing, or the *place* of crossing. (3) In Mathematics ὑπερβολή was the conic section called the *HYPERBOLA*.

17. ὑποβάλλω, *throw under*. Much more common is the transferred meaning, *throw in an underhand* or *secret way*: hence *suggest*, *prompt*: ὑποβαλεῖν δυνήσεσθε εἰάν τι ἐπιλανθάνωνται, *you will be able to prompt them, if they forget anything*. (Compare ὑποτίθημι for a similar meaning.)

For passives of βάλλω supplied by πέπτω see this verb.

Βάπτω, *dip*, *dye*, -βάψω, ἔβαψα, no perf. act., βέβαμμαι, ἐβάφην.

He puts it in fire and after that he dips it in water, εἰς πῦρ αὐτὸ ἐντίθησι, μετ' ἐκεῖνο δὲ εἰς ὕδωρ βάπτει. You know that the dyers, whenever they want to dye wool, etc., οἶσθα ὅτι οἱ βαφεῖς, ἐπειδὴν βουληθῶσι βάψαι ἕρια, κ.τ.λ. ὁ αὖν τούτῳ τῷ τρόπῳ βαφῇ, *what-ever has been dyed in this manner*. τὸ βαφέν, *that which has been dyed*.

b. From a kindred word, βαπτίζω, not often used in Attic, comes *BAPTIZE*. βαπτιστής, *BAPTIST*. βαπτιστήριον, a place to baptize in, *BAPTISTERY*. βάπτισμα, *BAPTISM*. *PEDOBAPTIST*, one who believes in baptizing children (παῖς, παιδός, *child*). *ANABAPTIST*, one who believes that infant baptism is not valid, and that therefore persons baptized in infancy should be baptized *again* (ἀνά) on being admitted to the church.

Βιβάζω, *cause to go*, is transitive, corresponding to the intrans. **βαίνω**, and like **βαίνω**, **βιβάζω** is used mainly in compounds. The perf. act. and pass. and aor. pass. do not occur in Attic. The fut. act. is either **-βιβάσω** or (usually) **-βιβῶ** (**-βιβᾶς**, **-βιβᾷ**, etc.). Fut. middle **-βιβάσομαι** or **-βιβῶμαι**. The aorists are regular, **-εβίβασα** and **-εβίβασάμην**.

οἱ ὅπλιται διαβαίνουσιν (**διαβήσονται**, **διέβησαν**) *eis tēn nēson*, the hoplites are crossing over (will cross over, crossed over) into the island. **οἱ στρατηγοὶ τοὺς ὅπλίτας διαβιβάζουσιν** (**διαβιβώσιν**, **διεβίβασαν**) *eis tēn nēson*, the generals are conveying (will convey, conveyed) the hoplites across into the island. So, **ἐμβαίνω**, *embark* (intrans.) and **ἐμβιβάζω**, *embark* (trans. e.g. **τοὺς στρατιώτας**, the troops). **ἀναβαίνειν ἐφ' ἵππον**, to mount a horse: **ἀναβιβάζειν τινὰ ἐφ' ἵππον**, to make one mount a horse. — We must make boys, at as early an age as possible, mount upon horses, **ἐπὶ τοὺς ἵππους ἀναβιβαστέον** (sc. **ἐστὶ**) **τοὺς παῖδας ὡς νεωτάτους**. In the middle **ἀναβιβάζεσθαι** (**ἀναβιβάσασθαι**) is used of bringing one's children, wife, or relatives up into court, that they may excite the compassion of the dicasts (**δικασταί**, jurors) in favor of the man on trial: **τὰ παιδία ὥς ἀναβιβάται**, perhaps he will bring his little children into court.

Βιόω, *live*. The pres. and impf. (**βιῶ** and **ἐβλοῦν**) are rare in Attic, **ζῶ** (**ζῆς** **ζῇ**, etc.) and **ἔζων** (**ἔζης**, **ἔζη**, etc.) being used instead. Fut. is **βιώσομαι**. Aor. **έβίωv** (1st aor. **έβίωσα** is rare), **βιῶ** (**βιῶς**, **βιῶ** like **ἔγνων**, **γνῶ**), **βιῶην** (like **τίμῳην**, not like **γνοίην** as we should expect), [any imperative in Attic?], **βιώναι**, **βιούς**, **βιόντος** (like **γνούς**, **γνόντος**). Perf. act. **βεβίωκα**. The perf. pass. occurs in such expressions as **τὰ τούτῳ βεβιωμένα**, the acts of this man's life. **ὁ βεβιωμένος σοι βίος**, the life you have lived. The tenses are therefore **ζῶ**, **ἔζων**, **βιώσομαι** or **ζήσω**, **έβίωv**, **βεβίωκα**, **βεβίωται**. **ἀναβιώναι** means to come to life again, be restored to life, either from actual or apparent death: **μέλλων θάπτεσθαι, ἐπὶ τῇ πυρρᾷ κείμενος ἀνεβίω· ἀναβιούς δέ κ.τ.λ.** as he was on the point of being buried, he came to life again while lying on the funeral pyre; and after he came to life again, etc.

B. **ὁ βίος**, *life*, i.e. the course of life; life as measured by what one does or suffers; distinguished from **ζωή**, the principle or breath of life. The departure of **ζωή** results in death. To write a man's

life will of course be βίον γράφειν. Hence BIOGRAPHY and AUTOBIOGRAPHY (αὐτός, *self*). So, too, it is the word in the APHORISM (ἀφορισμός) of the Greek physician Hippokrates, *Life is short, and art is long*, ὁ βίος βραχύς, ἡ τέχνη μακρά. Βίοι Παράλληλοι (unattic), PARALLEL Lives, the parallel lives of Greeks and Romans by Plutarch. He wrote the lives in pairs, the life of a Greek and then that of a Roman, usually following each pair of lives with a comparison (σύγκρισις, unattic in this sense) of the two.

β. Βίος also means *living, livelihood*: τὸν βίον ποιεῖσθαι ἀπὸ πολέμου, *to make (or get) one's living from war*. βιοτεύειν, *to gain a livelihood, to live*. βιωτός, *worth living*: φησὶν οὐ βιωτὸν εἶναι τὸν βίον, *he says life is not worth living*. ἀβίωτος, *ον*, *unendurable*, that under which one cannot live: ἀβιωτὸν εἶναι μοι πεποίηκε τὸν βίον, *he has made life to be unendurable for me*.

BIOLOGY is the *Science of Life*. ZOÖLOGY, the *study of animals* (ζῷον).

Βιόσκομαι, in the comp. ἀναβιόσκομαι, *revive*, has pres. and impf. either in the sense of *bring back to life* (trans.) or *come back to life* (intrans.). The aor. in the trans. sense is ἀνεβίωσάμην, and in the other sense, ἀνεβίων (ἀναβιώ, ἀναβιώνην, ἀναβιώναι, ἀναβιούς). No other tenses in Attic. ἔάνπερ γε μὴ δυνώμεθαι αὐτὸν ἀναβιώσασθαι, *that is (γέ), if we are really (πέρ) unable to restore him to life*. ἀπέθανε, πάλιν δ' ἀνεβίω, *died, and came to life again*.

Βλάπτω, *injure* (τινά), βλάβω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάβην (less often ἐβλάβην). For βλαβήσομαι, *I shall be injured*, βλάβομαι is also found.

a. *All of whom put together have inflicted fewer injuries upon the State than this man [has done]*, οἱ σύμπαντες ἐλάττω τὴν πόλιν βεβλάφασι τούτου. *They inflicted many (very many, great, greater) injuries upon you*, πολλὰ (πλείστα, μεγάλα, μέζω) ὑμᾶς ἔβλαψαν. μέγα βλάψαι, *to inflict a great injury*; but the singular of an adj. is rare in such a construction as compared with the very frequent use of the plural.

β. βλάβη, or, τὸ βλάβος, *injury*. βλαβερός, *injurious*. ἀβλαβής, *unharmful*, and also *harmless*: ἀβλαβής ἔσει, *you shall be uninjured*. αἱ ἡδοναὶ ὅσαι ἀβλαβεῖς, *all harmless pleasures*.

Βλέπω, *look*, ἔβλεπον, βλέψομαι, and ἔβλεψα are the Attic tenses in use. βλέπον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστίν, *look, said he, towards the mountains, and see how impassable they all are.* βλέπον κάτω. — καὶ δὴ βλέπω. — βλέπε νῦν ἄνω. — βλέπω. — περιάγε τὸν τράχηλον. εἶδες τι; — τὰς νεφέλας γὰρ καὶ τὸν οὐρανόν. *Look down. — All right. I AM (καὶ) looking. — Now look up. — I'm looking. — Turn your neck around. Did you see anything? — Yes (γέ), the clouds and the sky.* πρὸς μεσημβρίαν βλέπουσα οἰκίᾱ, *a house with a southern exposure.* ἡ βουλὴ ἅπασ' ἔβλεψε νᾶπυ, *the whole senate looked mustard (cf. to look daggers at any one).*

b. αἱ βλεφαρίδες, *the eyelashes.* τὰ βλέφαρα, *the eyelids:* τὰ βλέφαρα ἐν τῷ ὕπνῳ συγκλείεται, *the eyelids shut together in sleep.*

B.

COMPOUNDS.

1. ἀναβλέπω, *look up:* ἦδη ποτ' ἀναβλέψᾱς εἶδες νεφέλην Κενταύρῳ ὅμοιαν, ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ; *did you ever look up, I wonder (ἦδη), and see a cloud like a CENTAUR or a leopard or a wolf or a bull?* b. ἀναβλέπω also means to receive one's sight: παραχρῆμα ἀνέβλεψεν, *immediately he received his sight.*

2. ἀντιβλέπω, *look in the face:* τῷ ἐμῷ πατρὶ οὐδ' ἀντιβλέπειν δύναμαι, *I can't even look my father in the face.*

3. ἀποβλέπω εἰς (or πρὸς) τινα, *look off (from everything else) towards any one, fix the gaze upon:* ἀποβλέψατε ἐς πατέρων τῶν ὑμετέρων θήκας, "*Cast your eyes upon the sepulchres of your fathers*" (Jowett). ἡ σὴ πατρὶς εἰς σὲ ἀποβλέπει, *your country has its gaze fixed upon thee.*

4. ὑποβλέπω, *look at in an underhand way (cf. ὑποβάλλω), regard with suspicion:* ὑποβλέπονταί σε, διαφθορᾷ ἡγούμενοι, *they will regard you with suspicion, looking upon you as a corrupter.* The same meaning of *underhand, secret*, is seen in ὑποπτέω, the usual word for *suspect*, and in Lat. *sub* in the very word *suspect*, and in *suspicion*.

Βοάω, *shout, cry aloud;* the only other tenses in Attic are ἔβόων, βοήσομαι, ἔβόησα: the pres. mid. or pass. is also used

in comp., as: τοὺς θεοὺς ἐπιβοώμενοι, *calling upon the gods*. As pass. ἐπιβοώμενος, *cried out upon*. Alcibiades in a speech favoring the Sicilian Expedition complained of τὰ ἴδια ἐπιβοώμενος, i.e. "being assailed in my private life" (Jowett). ἐκείνῳ ἐπιβόων πλεῖν, *they kept shouting to him to sail*. καταβοῶ, *cry against, decry* (τινός: cf. λέγειν κατὰ τινος, *to make a speech against some one*).

B. βοή, a call, cry, shout. περιβόητος, ον, *that about (περὶ) which much noise is made, much talked about*; hence, like this latter expression, it has either a good meaning, *noted, celebrated*, or a bad one, *notorious, infamous*. E.g. Thucydides says of the Sicilian Expedition, the armament became talked about (*famous, renowned, etc.*) because of the brilliant appearance it presented, ὁ στόλος ὄψεως λαμπρότητι περιβόητος ἐγένετο. In a speech of Lysias we read: ἐκκαλέσας ἔτυπτε με. καὶ τότε : ἂν ἄρα, ἵνα μὴ περιβόητος εἴην, ἡσυχίαν ἤγον, *he called me out (of the house) and fell to beating me. And at that time I kept quiet about it, that I might not be talked about (= to avoid a scandal)*.

Βόσκω, *feed*, ἔβοσκον, βοσκήσω, the only act. tenses. In mid. or pass. pres. and imperf. are the Attic tenses. The act. is trans., as: αἱ ἐλπίδες βόσκουσι φυγάδας, *hopes feed exiles*. The mid. (or pass.) is intrans., as: ἐλπίσιν ἐβόσκετο, *he (was) fed on hopes*. ἀγέλη πολλῶν χοίρων βοσκομένη (or βοσκομένων), *a herd of many swine feeding*.

βοσκήματα, *cattle*. From ἡ προβοσκίς (-κίδος) (unattic) *something in front (πρό) to feed with*, comes PROBOSCIS. From βοτάνη, *something to feed on, herbage*, comes BOTANY.

Βούλομαι, *wish, want*, βουλήσομαι, ἐβουλήθην (= *I wished*: D.P.) βεβούλημαι.

The student will remember that βούλομαι, οἶκομαι, and ὄψομαι are the 3 verbs given in grammars as having the 2nd pers. sing. of the pres. ind. mid. limited to the form βούλει, οἶει, ὄψει: so that βούλη and οἶη are always pres. subjunctive. b. The impf. and aor. augment either ἐβ- or ἤβ-; δύναμαι and μέλλω being the other two verbs that may take ἤ for augment. Inscriptions prove that ἐ was the classic augment.

c. Notice carefully the Greek way of expressing such sentences

as (a) *I wish he had never come.* (b) *I wish I were able to go.* *I wish she were present.* (c) *I wish he would come to-morrow.* In all such sentences we use “wish” in the present tense, and leave the following part of the sentence to express the nature of the wish. For sentences such as (a) and (b), in which the thing wished is contrary to the real facts, the Greeks express the unreality of the case by using ἐβουλόμην ἂν, lit. “*I could have wished (but did not),*” for sentences such as (a); or, “*I could wish (but do not),*” for sentences such as (b). Thus, *I wish he had never come,* is: ἐβουλόμην ἂν αὐτὸν μήποτ’ ἐλθεῖν. — *I wish I were able to go,* is: ἐβουλόμην ἂν οἶός τ’ εἶναι ἐλθεῖν. — *I wish she were present,* is: ἐβουλόμην ἂν αὐτὴν παρῆναι. Where the thing wished for refers to the future, as *I wish he would come to-morrow,* the Greeks say *I should wish him to come to-morrow,* βουλόμην ἂν αὐτὸν αὔριον ἐλθεῖν.

d. βούλησις, *wish, desire.* κατὰ (παρὰ) τὴν βούλησιν εἶναι (γίγνεσθαι), *to be (happen) according (contrary) to one's wish.* βουλήσεις καὶ ἐπιθύμιαί, *wishes and desires.*

e. As between βούλομαι and θέλω, both of which are often rendered *wish*, βούλομαι expresses the *desire* to do a thing; while θέλω brings in the element of *will*, either in a mild form, as: *they are not willing to go, οὐκ ἐθέλουσιν ἐλθεῖν;* or in an intense form, as: *they WILL not go (they absolutely refuse to go), οὐκ ἐθέλουσιν ἐλθεῖν.*

Γ.

Γαμέω, *marry.* Fut. and aor. act. and mid. are reg. on stem γαμ-: the other tenses are reg. on stem γαμε-. The forms are therefore: γαμῶ, γαμῶ, ἔγημα, γεγάμηκα. Mid. γαμοῦμαι, γαμοῦμαι, ἐγημάμην, γεγάμημαι. The act. = *dūcō*, said of a man; the mid. = *nūbō*, said of a woman. The act. takes the accus., and the mid. takes the dat.

Nobody was willing to marry the lame daughter, τὴν χωλὴν θυγάτηρα οὐδεὶς ἤθελε γῆμαι. *To our grandfather were born four daughters, one of whom married the defendant, τῷ ἡμετέρῳ πάππῳ ἐγένοντο θυγατέρες τέτταρες, ὧν μὴ ἑξήματο τῷ φεύγοντι.* a. When *marry* = *give in marriage*, the word is ἐκδίδωμι: *the father married his daughter to a rich husband, ὁ πατήρ τὴν θυγατέρα πλουσίῳ ἀνδρὶ ἐξέδωκεν.*

b. ὁ γάμος, *marriage, wedding*. γαμικός, *pertaining to marriage*. The words MONOGAMY, BIGAMY, and POLYGAMY explain themselves. *Bigamy* is part Lat. (*bis, twice*), and part Greek.

Γελάω, *laugh*, γελάσσομαι, ἐγέλασα, no perf. act. The pass. is used chiefly in the comp. καταγελῶ, *laugh at, deride, ridicule*; aor. κατεγέλασθην. The 3 points of irregularity are: (1) retaining short alpha contrary to the analogy of τιμάω, τιμήσω: (2) using fut. in middle voice: and (3) inserting sigma in aor. pass. πάντες οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προοίμῳ, *all the company laughed at the introduction to the speech*.

b. The comp. καταγελῶ takes the gen.: notice that κατα-γελῶ is exactly *de-ride* (*dē* and *rideō*). καὶ κατεγέλων Αὐτοῦ, *and they laughed Him to scorn*. But the pass. is used personally; *he departed thence, not only worsted (= defeated), but also derided, ἀπῆλθεν ἐκείθεν οὐ μόνον ἡττηθεὶς ἀλλὰ καὶ καταγελασθεὶς*.

B. ὁ γέλως, *laughter*: ἐπεὶ ᾗσθετο τοῦ γέλωτος, *when he perceived the laughter*. πολὺς γέλως ἐγένετο, *a loud laugh arose*. In the Iliad (1. 599) Homer speaks of *inextinguishable laughter* (ἄσβεστος γέλως) arising among the blessed gods. Hence the expression *Homeric laughter*. See σβέννυμι, B. γελωτοποιός, *one who creates laughter, a clown, buffoon*. γέλοιος (or γελοῖος), *exciting laughter*, used of persons or things: γελᾷ ὁ μῶρος κἂν τι μὴ γελοῖον ᾗ, *the fool laughs, even if there is nothing to laugh at*. καταγέλαστος, *on, laughed at, derided*: μὴ ποιήσῃς τοὺς Πέρσας καταγελάστους γενέσθαι τοῖς Ἑλλησιν, *do not make the Persians become objects of derision to the Greeks*. Smile is μειδιάω, -ᾶσω, ἐμειδιάσα. The verb proceeds no further.

Γέγηθα (2nd perf. of γηθέω), used as a present, *rejoice*. The part. γεγηθώς is the form that occurs oftenest. The usual verb for *rejoice* is χαίρω.

Γηράσκω and γηράω, *grow old*, γηράσω and γηράσομαι, ἐγήρᾱσα, γεγήρᾱκα.

b. τὸ γῆρας (τοῦ γήρως, τῷ γήρᾳ or γήρῃ), *old age*. γεραιός, *old, aged* (γεραίτερος and γεραίτατος, irreg. comp. and superl., the *o* of the stem being omitted). γέρων, γέροντος, *old man*. ἡ Γερουσία,

the GEROUSIA, Council of Elders at Sparta. γραῖς, γράς, *an old woman*.

Γίγνομαι, *become*, γενήσομαι, ἐγενόμην, γεγένημαι and γέγονα (2nd perf. act.). For γίγνομαι and ἐγιγνόμην the forms γίνομαι and ἐγινόμην also occur, but far less frequently; γίγνομαι is the only form in inscriptions of the classic period. The form γίγνομαι is reduplicated from γεν-, with ε dropped out. [In the N.T. the verb is often used as depon. pass. with aor. ἐγενήθην.]

A. The fundamental meaning of γίγνομαι is, *come into being or existence*, as seen in Γένεσις, GENESIS, the name given to the book that tells about the Creation. From this primary meaning are developed the following ones, which of course only include the more ordinary and usual significations.

a. To BECOME, the most common meaning of all: ὁ ἥλιος ἐγένετο μέλας καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, *the sun became black, and the moon became as blood*. b. To be born: ἐπειδὴ τὸ παιδίον ἐγένετο ἡμῖν, *when the little child was born to us (= when our little child was born)*. a. In this sense the perf. is oftener γέγονα than γεγένημαι, and is equivalent to our word *old* (Lat. *nātus*): ἔτη γεγονῶς πλείω ἑβδομήκοντα, *more than 70 years old*. γεγονῶς ἔτη περὶ πενήκοντα ἴσως ἢ μικρόν ἑλαττον, *being about 50 years old, perhaps, or a little less*. δύο καὶ τριάκοντα ἔτη γέγονα, *I am thirty-two*.

c. To arise, happen, take place, occur: θόρυβος γενήσεται, *a tumult will arise*. So, γέλως, *laughter*, χεῖμών, *a storm*, γίγνεται, *arises*. σεισμοὶ πολλοὶ καὶ ἰσχυροὶ ἐγένοντο, *many severe earthquakes occurred*. ἡ μάχη ἡ νεωστὶ γεγενημένη, *the battle that has recently taken place*. πότε γενήσεται; *when will it happen?* d. of numbers, estimates, etc., to amount to: ἐγένοντο οἱ σύμπαντες ὀπλίται μύριοι καὶ χίλιοι, *the whole number of heavy-armed men amounted to eleven thousand*. e. of persons, to prove or show one's self: ἐδίδθησαν αὐτοῦ προθύμου γενέσθαι, *they begged him to show himself eager (zealous)*.

f. As everything that comes into being has its cause and has therefore been acted upon, γίγνομαι is often used in Greek where we should use a passive. E.g. ὁ ταῶς ἔνεκα τῆς οὐράς γέγονε, διὰ τὸ κάλλος αὐτῆς, *the peacock has been created on account of its tail, because of its beauty*. εἰρήνη ἐγένετο ἄν, *peace would have been made*.

ψήφισμα γεγένηται, a decree (PSEPHISM) has been passed. οἱ ὅρκοι ἐγεγένηντο, the oaths had been taken. αἶες ἐκ τῆς θαλάσσης γίγνονται, salt is obtained from the sea. τὰ ὑφ' ὑμῶν γεγόμενα (= πράχθέντα), the things that were done by you.

g. γίγνομαι is used to supply the lacking tenses of εἰμί: thus, ἐγενόμην is sometimes to be rendered *I was*: γέγονα or γεγένημαι, *I have been*: ἐγεγόνῃ or ἐγεγενήμην, *I had been*.

h. γίγνομαι is often used in the sense of our word *get*, as a verb of motion. ἐπεὶ ἐγγὺς (ὁμοῦ, ἀνωτέρω, κατωτέρω, ἐν τῇ πέραν, κ.τ.λ.) ἐγένοντο, when they got near (got together, higher up, lower down, on the other side, etc.). πότε ἐκεῖ γενησόμεθα; when shall we get there? ἐπειδὴ ἐν ταῖς Ἀθήναις γεγενήμεθα, now that we have reached Athens. [The verb ἀφικνούμαι, arrive, takes the whither case (accus.) after it: ἐκείσε ἀφίκετο, he had arrived there (lit. thither). ἐς τὰς Ἀθήνας ἀφίκετο, he arrived in Athens, or at Athens.] εἰ γενησόμεθα ἐπὶ βασιλεῖ, if we get in the power of the king. πρὸς ἡμέραν ἐγγίγνεται, it was getting towards day.

This will suffice to indicate the range of this verb.

B. COMPOUNDS.

Of these only a few need to be specially noted.

1. ἐγγίγνεται, impersonal = ἔξεστι or ἔνεστι, or οἷόν τέ ἐστι (οἷόν τ' ἐστ'), or δυνατόν ἐστι = it is possible: ὡς ἑώρων οὐκέτι ἐγγενησόμενον ἐκπλεῦσαι, when they saw that it would no longer be possible to sail out.

2. ἐπιγίγνομαι denotes succession (ἐπί, upon. Cf. woe upon woe), and is frequent in such expressions as τοῦ ἐπιγιγνομένου χειμῶνος, ἡρους, θέρους, in the course of the ensuing Winter, Spring, Summer. The part. ἐπιών is used in the same sense: τῆς ἐπιούσης ἡμέρας, νυκτός, in the course of the following day, night.

3. περιγίγνομαι, lit. get around any one, means get the better of, be superior to, prevail over, etc. Alleging that (ὡς renders both of these words) thus he would get the better of the rebels, ὡς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν [ἀντιστασιώτης]. b. survive, i.e. get the better of some disaster that threatened death: ἐπὶ τὴν θάλασσαν οἱ περιγεγόμενοι κατέφυγον, the survivors fled down to the sea.

4. προσγίγνομαι, be added to, accrue. Cf. πρὸς δὲ τοῦτοις, and

in addition to these things. ἦν τοῦτο τὸ ναυτικὸν τῷ ἡμετέρῳ προσ-
γένηται, if this navy (fleet) be added to ours. τὰ προσγεγεννημένα, the
resources that have accrued.

C. There is hardly any end to the derivatives on the stems γεν-
and γον-. A few are:

γένεσις, GENESIS, origin, creation. τὸ γένος, race, sex, gender:
τὸ Ἑλληνικὸν γένος, the Hellenic race. τὸ ἄρρεν (θῆλυ) γένος, the
male (female) sex. γονεὺς, γονεῖς, parent, parents. οἱ πρόγονοι
ἡμῶν, our ancestors, forefathers, progenitors. [Progeny refers to
descendants, by what seems to be a freak of language.] οἱ ἐπίγονοι,
those who succeed to, or come after others, i.e. descendants. In
Greek legend, οἱ Ἐπίγονοι, the EPIGONI, are the seven sons of the
seven chieftains who fought against Thebes. ἔκγονοι, descendants,
offspring. γενεά, generation: οὐ πολλαῖς γενεαῖς ὕστερον, not many
generations afterwards. γενεᾶλογία, GENEALOGY, i.e. an account or
statement (λόγος) of one's descent. γεννάω, beget. γέννησις, begetting,
originating: τίμιος Σόλων διὰ τὴν τῶν νόμων γέννησιν, Solon is
honored because of the creation of his laws. γενναῖος, of noble birth:
also, in general, noble. εὐγενής, of noble birth. εὐγένεια, noble birth.
ἀγενής, of ignoble birth; in general, ignoble, mean: ἐγὼ ὕμῶν οὐδὲν
ἀγενεῖς καταγιγνώσκω, I do not accuse you of anything mean.
συγγενής, of the same descent with, kin: as a subst. it means kins-
man: ἔργον εὐρεῖν συγγενὴ πένητός ἐστιν, it is a (hard) task to find
a poor man's kinsman. συγγένεια, relationship. [KIN is from γένος.]

b. HOMOGENEUS, of similar kind (ὁμοῖος and γένος). HETERO-
GENEUS, of another kind (ἕτερος). HYDROGEN, one of the two
constituents of water, lit. means water-producer (ὕδωρ, ὕδατος).
NITROGEN (νίτρον, Attic λίτρον, NITRE), one of the two constitu-
ents of air; so named because it is an essential element of nitre.
OXYGEN, lit. acid-producer; so named "because originally supposed
to be an essential part of every acid." (ὄξύς, sharp: τὸ ὄξος, acid,
vinegar.) The words genus, genius, general, etc., though Lat.
derivatives, are all on the same root γεν-, Lat. genus.

Γινώσκω, know, γινώσμαι, ἔγνων, ἔγνοκα, ἔγνωμαι,
ἐγνώσθην. [The form γινώσκω also occurs, but is rare in good
Attic.]

The basis of the word is γνο-, Engl. KNOW; Latin gnōscō, old

form of *nōscō*; German *kennen*; Scotch *ken*. Synopsis of 2nd aor.: *ἔγνω*, *γνῶ*, *γνόην*, *γνῶθι*, *γνῶναι*, *γνοῖς*, *γνοῖσα*, *γνόν*, *γνόντος*, *γνούσης*, etc.

A. The following are the main uses of the verb :

a. In general, *KNOW*, *be aware of*, *perceive*, *be acquainted with*, *recognize*. *Γνῶθι σεαυτόν*, *know thyself*, the famous words written over the entrance to the temple of Apollo at Delphi. *ἔλεγεν ὅτι τοῦτον γνόη*, *he said he had known this man*. *ἔλεγεν ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων*, *he said he knew (recognized) the speech of the men*. *ὁ ἑρμηνεύς ἔφη τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν*, *the interpreter said he saw and recognized the brother of Tissaphernes with them*. *γνωσθέντες τῇ σκευῇ τῶν ὅπλων*, *being known (recognized) by the style of their arms*.

NOTE.—When the conj. “that” follows “know,” the Gr. construction is either *ὅτι* (or *ὥς*), or the participle, which is often conveniently rendered by our infin.; but the student must not let this tempt him to use the infin. in Greek. *E.g.* *ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη*, *the soldiers became aware that their fear was a groundless (empty) one*. — *When men know that they are distrusted, they do not love those who distrust them*, *ἄνθρωποι, ὅταν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας*. — *γνωσθησόμεθα ξυνελθόντες*, *we shall be known to have met together*. *γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας*, *I know that the contests are good for the soldiers*.

b. A frequent meaning is, *decide*, *resolve*: *Ἀγησιλαὸς (ἀγ-) ἔγνω διώκειν*, *Agesilaos determined to pursue*. Compare *ἔγνω μενετέον ὄν*, *he KNEW that he had to remain*, with *ἔγνω μενετέον εἶναι*, *he RESOLVED that he must remain*.

c. A third and very common meaning is, *hold views or opinions*, as: *πάντες ταῦτὰ ἐγιγνώσκομεν*, *we all held the same opinions*. *ἡρξάμην τὰναντία τοῦτοις γιγνώσκειν*, *I began to entertain views opposed to these men*. *πιστεύων ὀρθῶς γιγνώσκειν περὶ τοῦ πολέμου*, *confident that he was right in his opinion about the war*.

B. “Knowledge” is *γνῶσις*, corresponding to the common meaning of the verb. Much more common is *γνώμη*, which has a variety of meanings, chiefly connected with significations *b* and *c*. It means *opinion*, as: *τὴν αὐτὴν γνώμην ἔχειν*, *to have (hold) the same opinion*. *κατὰ τὴν ἐμὴν γνώμην*, *according to my view (or*

opinion). It also means (see signif. *b*) a *resolve, decision, a plan, purpose*, etc. ἐπεὶ τὴν ὑμετέραν γνώμην ἤσθανόμην, *when I perceived your intention*. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἔλθοντα καὶ διακόψοντα, *the purpose (of the scythe-bearing chariots) was to drive into the ranks of the Greeks and cut through* (ὡς with fut. part. expressing purpose). Xenophon says of Klearchos, the rigid disciplinarian, who used to punish his soldiers in violent anger, καὶ γνώμῃ δ' ἐκόλαζεν, *but he used to punish them on principle, too*, γνώμῃ here expressing that this was something that Klearchos had determined upon, as a part of his discipline. αἱ γνώμαι τῶν ποιητῶν, *the sentiments (maxims) of the poets*: from which meaning we get GNOMIC; the "Gnomic Aorist," so called from its use in sentences expressing some general sentiment or maxim, true for all time, as "Faint heart never won fair lady" (never did do it, never does it, and never will do it, either). γνώριμος, *well-known, acquainted, familiar*, as λόγος γνώριμος, *a familiar argument*. ἀγνός, ἀγνώτος, *unknown*, for which also ἄγνωστος, *ov. ἀγνοέω, not to know, be ignorant*. ἄγνοια, *ignorance*. From γνῶμων (-ονος), *capable of knowing, or determining*, came GNOMON, the index on the sun-dial. From Γνωστικοί, *knowing ones*, comes Gnostics, men who "claimed to have a deeper wisdom" than others. [Unattic in this use.] AGNOSTIC, one who holds that we can know nothing about the Deity.

Also on this same stem γνο-, but with the γ lost, are ὁ (νόος) *vous*, *that which knows, the mind, intellect*, and its kindred words.

C. COMPOUNDS.

1. ἀναγιγνώσκω, *read*; also *recognize*; but *read* is the common meaning. τὴν ἐπιστολὴν ἀναγνῶναι (ἀναγνοῦς), *to read (having read) the letter*. ἡδέως ἂν ἀναγνολὴν αὐτήν, *I should like to read it*. — γραφή τε καὶ ἀνάγνωσις, *writing and reading*.

2. διαγιγνώσκω, *know apart, hence distinguish, discern*. From διάγνωσις, *a distinguishing*, comes DIAGNOSIS, the act of distinguishing the disease under which a patient is suffering.

3. καταγιγνώσκω, *charge anything against some one* (τινός τι), *accuse one of anything*: οὐδὲν ἄγεγνές ὑμῶν καταγιγνώσκω, *I do not charge you with anything mean*. As a judicial term καταγιγνώσκω

= *pass sentence upon*, with the punishment in the accus.: τῶν φυγόντων θάνατον καταγόντες, *after condemning to death those who had escaped*. ἡ κατάγνωσις τοῦ θανάτου, *the sentence of death*.

4. μεταγιγνώσκω, *change one's opinion, views, mind*. μεταγόντες πως ἐπειρώντο, *they changed their minds somehow or other, and tried*.

5. προγιγνώσκω, *know beforehand*. From προγνωστικός (*unattic*) comes PROGNOSTIC, something by which we can *know beforehand* about matters; an indication of something to come.

6. συγγιγνώσκω, *forgive, pardon*: σύγγνωθί μοι, *pardon me (excuse me)*. συγγνώμη, *pardon, forgiveness*. συγγνώμων, σύγγνωμον, *forgiving*.

Γράφω, *write, paint*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη: fut. pass. γραφήσομαι. The forms are therefore regular except the use of the 2nd aor. pass. and 2nd fut. pass. inst. of 1st aor. and 1st fut.

a. The verb means *mark on a surface*, primarily (cf. *en-GRAVE*); and writing, drawing, and painting, are only different modes of marking on a surface. b. Another meaning in the active is *propose a law* (νόμος) or *a decree* (ψήφισμα), because the mover of the law or the decree had to draw it up in writing and hand it in to the secretary (γραμματεὺς). c. The middle voice means *indict* (τινά): οἱ γραψάμενοι Σωκράτην, *those who indicted Sokrates*. ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition (for things contrary to law)*. d. The passive is used as passive of any of the above meanings: ἐπιστολὴ ἐγράφη, *a letter was written*. ἵππος (χὴν) γεγραμμένος, *a painted horse (goose)*. ὁ διώκων γραφήσεται, *the defendant will be indicted*. νόμος (ψήφισμα) ἐγράφη ἂν, *a law (decree) would have been proposed*.

B. γραφή, *writing, Scripture, indictment*: ἡ γραφή κατ' αὐτὸν τοιῶδε τις ἦν, *the indictment against him was about (τις) as follows*. It also means *a painting, picture*. γράμμα, *something written, a letter (of the alphabet), a writing, document*. τὰ γράμματα μανθάνειν, *to learn one's letters*. πολλὰ γράμματα ποιητῶν τε καὶ σοφιστῶν, *many writings of poets and of sophists*. γραμματιστής, *school-teacher*. — γραμμὴ, *a line*. γραμματεὺς, *writer, secretary, clerk*. γραφεύς,

painter. γραμματικός, skilled in letters, or in grammar. ἡ γραμματική (sc. τέχνη), the GRAMMATICAL science, GRAMMAR. γραφικός, skilled in painting; hence GRAPHIC. ἡ γραφική, painting as an art (τέχνη). ἀγράμματος, not knowing the letters. ἀγραφος, unwritten: νόμοι ἀγραφοί, unwritten laws.

C.

COMPOUNDS.

1. ἀναγράφω, write something up, where it can be seen or referred to; hence, register, record, as: τὰς ξυνθήκας ἀναγράψαι ἐν στήλῃ λιθίνῃ, to record the agreements on a pillar (column) of stone. εὐεργέτης ἀναγεγράφει, you will have been recorded as a benefactor. ἀναγραφή, a register, record.

2. ἀπογράφω, write off, copy: and, from writing off names, register, enroll: ἐκέλευον ἀπογράφεσθαι πάντας, they ordered all to be enrolled, or, taking it as middle, to enroll themselves (have themselves enrolled).

3. ἐγγράφω, write in (or paint in): ἐνεγέγραπτο τάδε ἐν τῇ ἐπιστολῇ, ὥς ὕστερον ἀνηυρέθη, the following things had been written in the letter, as was afterwards found out.

4. ἐπιγράφω, write upon, inscribe: ἐπὶ τὸν τρίποδα ἐπέγραψαν ὀνόμαστί τὰς πόλεις, upon the tripod (the one now to be seen in the Hippodrome at Constantinople) they inscribed the cities name by name.

5. μεταγράφω, change what one has written (the constantly recurring meaning of μετά in comp.): ἐκέλευον αὐτοὺς μεταγράφειν ἀντὶ Θηβαίων Βοιωτοῦς, they commanded them to alter it and write "Boeotians" instead of "Thebans."

6. περιγράφω, draw a line around, circumscribe; hence, set a limit to: περιεγέγραπτο μέχρι ὅσου ἡ νίκη ἐδέδοτο αὐτοῖς, the extent up to which the victory had been given to them had been limited.

7 and 8. προγράφω, and προσγράφω, write beforehand (τὰς αἰτίας τοῦ πολέμου, the causes of the war); and write in addition, or besides.

9. συγγράφω, collect materials for a book or for a treatise, and then put them together in writing; hence, compose a history of. Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, Thucydides, an Athenian, wrote a history of the war between

the Peloponnesians and Athenians. So, συγγραφή, a history; συγγραφεύς, historian, writer. σύγγραμμα, a writing, treatise, essay, etc.

D. *Derivatives* are very numerous in English.

GRAPHITE, black-lead, called Graphite because used to write with. GRAPHIC, as applied to a writer or to his style, means one that seems to *paint* the scene (word-painting). GRAMMAR, GRAMMARIAN, GRAMMATICAL, are all connected with γραμματικός, pertaining to letters, or skilled in letters. GRAVEN, cut in upon a surface.

ANAGRAM (ἀναγραμματισμός, unattic), a device by which the letters (γράμματα) in a word or name or sentence are *written up* (ἀνῶ), so as to form something else. *E.g.* Astronomer gives Moon-starrer. Horatio Nelson gives *honor est à Nîlō*. Lord Nelson gained the great naval battle of the Nile in 1798. Pilate's question *quid est veritas?* gives EST VIR QUI ADEST.

AUTOBIOGRAPHY, a person's life (βίος) written by himself. AUTOGRAPH, a person's name written by himself.

BIBLIOGRAPHY, lit. a writing about books (βιβλίον), a description of the various books bearing upon any given subject. BIOGRAPHY, a written account of some one's life.

CALLIGRAPHY, beautiful writing (καλός, καλλίων). CHEIROGRAPHY, hand-writing (ἡ χεῖρ, χεῖρός). CRYPTOGRAM, a secret writing (κρύπτω, conceal); cipher-writing.

DIAGRAM, a figure formed by drawing lines (γραμμή) across (διά) from point to point. DIGRAPH, a double writing, i.e. a combination of two letters to form one sound, as *ph* for the sound *f*.

EPIGRAM, lit. something written upon, an inscription, denotes a couplet or short poem winding up with something terse, witty, or pointed. EPIGRAPHY, ἐπιγραφή, an inscription, the science of inscriptions, i.e. the writings found on walls, pillars, tomb-stones, etc.

GEOGRAPHY, a description of the earth (γῆ). GRAPHOSCOPE, an instrument to look at pictures with; γραφή, a painting, and σκοπέω, view, look at.

HOLOGRAPH, a paper (a will, deed, etc.) wholly written (ὅλος, whole) by the person who makes the deed. HYDROGRAPHY, a description of the waters (τὸ ὕδωρ) of a country, its lakes, rivers, etc.

ICONOGRAPHY, a description of statues, paintings, etc. εἰκών, -ονος, statue, portrait. See εἰκ-, d. IDEOGRAPHY (ἰδέω, form), a

writing that gives the *forms* or *pictures* of things, instead of writing the names of the things. The word is used of the hieroglyphic picture-writing of the ancient Egyptians.

LITHOGRAPHY, the art of engraving on *stone* (ὁ λίθος). LITHOGRAPH, a picture made by this means.

MONOGRAM, a device by which two or more letters are combined into a *single written character* (μόνος, *single*), as: Æ. MONOGRAPH, a writing or treatise confined to the discussion of a single theme or topic.

OROGRAPHY, a description of *mountains* (τὸ ὄρος). An *Orographic* map is one that exhibits the mountain system of a country, or of the world. ORTHOGRAPHY, *correct* (ὀρθός) *writing*, i.e. *correct spelling*.

PARAGRAPH, now denotes in a writing the solid portions between the breaks indicated by beginning the first line of the paragraph further from the margin. These used to be indicated by a line drawn *along* (παρά) on the margin; hence the name. PHOTOGRAPH, a picture *painted by the light* (τὸ φῶς, φωτός. See φαίνω, B).

SPHENOGRAM, SPHENOGRAPHY, the *cuneiform* or *wedge-shaped* inscriptions found in the East. ὁ σφήν, σφήνός = *cuneus* = *wedge*. The most celebrated Sphenographic writing is the great Behistun inscription of Darius the Great, discovered in Persia. STENOGRAPHY, *short-hand*, i.e. writing that compresses the matter into narrow compass (στενός).

TELEGRAPH, *to write to a distance* (τῆλε (Epic), *a long way off*). TELEGRAM (in modern Greek τηλεγράφημα), the message sent to a distance. TOPOGRAPHY, a description of *places* or *localities* (ὁ τόπος = *locus* = *place*.)

Δ.

Δάκνω, *bite*, δήξομαι, ἔδακον, —, δέδηγμαι, ἐδήχθην. οἱ κώνωπες διὰ τοῦ δικτύου οὐδὲ πειρῶνται δάκνειν, *the mosquitoes do not even try to bite through the net* (δίκτυον). δήγμα, *bite*.

Δαρθάνω, *sleep*; usually καταδαρθάνω; the pres. and 2nd aor. κατέδαρθον, are the tenses mostly used. Plato has a perf. καταδεδαρθηκός, *having fallen asleep*. The pres. strictly means *I*

am falling asleep. Plato, *Phaedo* 71, c, has : ἔργηγορέναι, καταδαρ-
θάνειν, καθεύδειν, ἀνεγείρεσθαι, ἔργηγορέναι, *to be awake, to be sleepy,*
to be asleep, to be waking up, to be awake. See εὔδω.

Δει-, *fear*. On this stem there is an aor. **ἔδεια**, *I feared*; and on stem **δοι-**, a pf. **δέδοικα**, *am afraid, fear*. **ἔδεδικη** is of course used as an impf. On stem **δι-** there are a 2nd pf. and plpf. **δέδια** and **ἔδεδι**, with meaning of pres. and impf. *a*. These perfects and pluperfects are extremely capricious in the use of the different persons. For the meaning *I fear, you fear*, etc., the forms are :

φοβοῦμαι	δέδοικα	δέδια
φοβῇ or φοβεῖ	(δέδοικας rare)	—
φοβεῖται	δέδοικε	δέδιε "classic but rare."
φοβούμεθα	Plural forms	δέδιμεν
φοβέσθε	seem to be lacking	δέδιτε
φοβοῦνται	in Attic prose.	δέδιωσι

b. For the meaning *I feared, you feared*, etc. (as impf.) we have :

ἐφοβούμην	ἔδεδικη	—
ἐφοβοῦ	—	ἔδεδικας
ἐφοβεῖτο	ἔδεδοικε	ἔδεδικε
ἐφοβούμεθα		
ἐφοβέισθε		
ἐφοβοῦντο	ἔδεδοικεσαν	ἔδεδικεσαν or ἔδεδισαν

c. The pass. of **φοβῶ**, *frighten*, means *I am frightened*; hence *I fear, am afraid*, and fortunately is regular. **φοβήσομαι** is the fut., **ἐφοβήθην** the aor., *I feared*, and **πεφόβημαι** the pf., *I have feared*. But this sometimes has the meaning of a present, for the simple reason that *I have been frightened* and *I am afraid* often amount to so nearly the very same thing. *d*. In the dependent moods **δεδῖη** and **δεδῖωσι** occur. **δεδιέναι** (= **φοβεῖσθαι**) is frequent. So is **δεδῖως**, -*νία*, -*ός*; but **δεδοικώς** is rare. *e*. As aorists we have **ἐφοβήθην** and **ἔδεια** (**δείσω**, **δείσασαι**, and esp. freq. **δείσας**. Does **δείσαι** occur?).

f. All these words may be trans. or intrans. **δεδῖως**, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιάν, *fearing one's own shadow, as the saying is*.

θάνατον φοβηθῆναι, *to fear death*. The learner will observe that the word "that" after verbs of fearing is to be rendered by μή (*never* by ὅτι. ἐφοβούμην ὅτι = *I was afraid, BECAUSE*—).

B. τὸ δέος = ὁ φόβος = *fear, dread*. [δείμα, *fear*, is not common in prose.] δεινός, *dreadful, terrible*; οὐ γὰρ ὁ θάνατος δεινόν, *for death is not a thing to be dreaded*. τὰ δεινὰ often = *dangers*. δεινὸς λέγειν = *an eloquent speaker (a terrible one to speak)*. δεινότης, *dreadfulness, fearfulness; eloquence*. δειλός = *cowardly*: δειλιά = *cowardice*. ἀδέης, *free from dread, fearless*: θανάτου ἀδέης, *without dread of death*. Especially common is the adv. ἀδεῶς, *fearlessly*; also, *with impunity, i.e. with no fear of consequences*. ἄδεια, *fearlessness*. περιδέης, *dreadfully apprehensive, very fearful* (= περίφοβος).

Δείκνυμι, *point out, show*, δείξω, ἔδειξα, δέδειχα, δέδειγμαί, ἐδείχθην. In the pres. and impf. δεικνύω and ἐδείκνυον also occur, as well as δεικνύμι and ἐδείκνυν; but the -μι forms are much more usual. The other tenses are reg. on stem δεικ-.

a. The word means *show* in the most general sense; by pointing, as: δείξας τι χωρίον αὐτοῖς, *pointing out a certain place to them*. δείξας τὸν ἥλιον, *pointing to the sun*:— or by argument, as: δείξω αὐτὸν πολλῶν θανάτων ὄντα ἄξιον, *I will show that he is worthy of many deaths*. δείξόν τι εἰς τὴν πόλιν ἀνηλωκώς, *show that you have spent anything upon the city*. δέδεικται γὰρ ὅτι, *for it has been shown that*—.

B. The noun δείγμα = *sample, specimen*. παράδειγμα = *example*, and from it we get PARADIGM, *i.e. something to put beside another thing, to show how it is to be done*. The following shows these two words together: δείγμα δὲ τῆς τοῦ πατρὸς φύσεως νῦν ἐξηγησάμεν. πρὸς ὃν δεῖ ζῆν σε ὥσπερ πρὸς παράδειγμα, *I (lit. we) have now brought out a sample of the natural disposition of your father, by whom you should regulate your life just as by an example*. [πρὸς with accus. *with reference to, by the standard of, regulated by*.]

C. Of the COMPOUNDS, the foll. are the most usual:

1. ἀποδείκνυμι = *show forth, display, exhibit*. It also means *prove, demonstrate*: also, *make or render*. στρατηγὸν αὐτὸν ἀπέδειξεν, *he appointed him general*. στρατηγὸς ἀπεδείχθη, *he was appointed general*. ζῶα ἀποδείξαι ἄγρια, *to make (render) animals fierce*.

ἀπόδειξις, *exhibition, display; proof, demonstration*: τοῦ τρόπου τοῦ αὐτῶν ἀπόδειξιν ἐποίησαντο, *they made an exhibition of their own character*. ἄνευ ἀποδείξεως, *without proof*.

2. ἐνδείκνυμι, as a law term, *bring in proof, inform against, lodge an indictment against*. The mid. ἐνδείκνυμαι is very common = *show, exhibit, prove*: τὴν εὖνοιαν ἐνεδείξαντο, *they showed their good will*. εὖνομιας ἐνδειγμα, *a proof of good will*.

3. ἐπιδείκνυμι, *point to, show forth, prove, exhibit, display, etc.*: οὐδεὶς ἂν πόλιν ἐπιδείξειεν εὐδαιμονεστέραν, *no one could point to a more prosperous city*. ἐπιδείξα τοῦτον προδότην ὄντα, *I have proved this man to be a traitor*. In the middle: φανερώτερον ἐπιδείκνυνται τὴν αὐτῶν πονηρίαν, *they make a more conspicuous display of their own vileness*. The noun ἐπίδειξις = *display, exhibition*. λόγοι ἐπιδεικτικοί, *speeches made for show or display*.

Δέρω, *flay, deride*, ἔδειρα (no pf. act.), δέδαρμαι, ἐδάρην. ἀποδέρω, *take the skin or hide off*; and ἐκδέρω, *take the animal out of its skin*, are also used. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *there Apollo is said to have flayed Marsyas*. ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται (Menander), *the man who has not been whipped, is not educated, i.e. one learns by suffering*.

B. δέρμα, *skin, hide*. From this (genitive δέρματος) and τάττω, *arrange*, we have TAXIDERMIST, one who stuffs and *arranges the skins of animals*, so as to present the appearance of the living animal. TAXIDERMY, the art of thus arranging skins.

PACHYDERM (παχύς, *παχεία, παχύ, thick*), a name descriptive of *thick-skinned animals*, such as the elephant, rhinoceros, horse, ox, etc.

HYPODERMIC injection; an injection *under the skin*.

EPIDERMIS, the outer skin, the one lying *upon the others*.

Δέω, *tie, bind*, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην. Fut. pass. δεθήσομαι and fut. perf. δεδήσομαι.

As there is another δέω (see below) this one, meaning *bind*, by way of distinction, usually contracts throughout: συνδῆ for συνδέη; κατέδουν for κατέδεον, etc. The middle voice is found in some of the compounds; e.g. Thuc. has τῶν νεῶν τινας ἀναδούμενοι, *taking*

some of the ships in tow (tying them up to their own ships). ἀλύσει δῆσαι τι πρὸς τι, *to bind a thing to something with a chain* (ἄλυσις, *chain*). ἄνδρες δεδεμένοι πρὸς ἀλλήλους, *men tied to one another*. ἔδησαν αὐτὸν πρὸς κίονα, *they tied him to a post* (ὁ κίων, *pillar, column*).

b. *To put in bonds, throw into prison*, is a frequent meaning: δεσάντων αὐτὸν οἱ Ἑνδεκα, *let the Eleven* (the police-board at Athens) *cast him into prison*. καὶ δεδέσθω ἕως ἂν ἐκτίσῃ, *and let him stay in bonds till he pays off the debt*.

B. δεσμός, *bond*, anything to tie or bind with. οὐδὲν θανάτου ἢ δεσμῶν ἄξιον, *nothing worthy of death or of bonds*. σύνδεσμος, anything that *fastens together*: in grammar, a *conjunction*. Hence ASYNDETON, *not united by a conjunction*, denotes the omission of conjunctions: e.g. *I sent for him: he came*. δεσμώτης, *one in bonds, prisoner*. συνδεσμώτης, *a fellow-prisoner*. δεσμοτήριον, *prison*.

C. The COMPOUNDS are mainly self-explanatory, as: ἐνδέω, *bind in*: ἡ ψυχὴ, πρὶν ἐν τῷ σώματι ἐνδεθῆναι, *the soul, before it was bound in the body*. καταδέω, *bind down*: ἡ ψυχὴ ὑπὸ τοῦ σώματος καταδεῖται, *the soul is bound down by the body*. συνδέω, *bind together*. ὃ ἂν πόλιν ξυνδῇ τε καὶ ποιῇ μῖαν, *whatever binds a city together and makes it one*. ὑποδέω, *bind under*, is used in Attic only in the middle, in the sense of *binding sandals under the feet*; in general, *be shod, wear shoes (sandals)*: ὑποδεδεμένοι τὸν ἄριστερον πόδα, *wearing a shoe (only) on the left foot*. ὅσοι ὑποδεδεμένοι ἐκοιμῶντο, *all who lay down to rest (slept) with their shoes on*. The opposite of this verb is ὑπολύεσθαι, *take the shoes off*. Shoe is ὑπόδημα. ἀνυπόδητος = *shoeless, barefoot*: ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑπόδηματα, *after their old shoes had worn out [lit. failed them]*. ἀρχαῖα denotes the shoes they *began* (ἄρχω) with]. We read in Plato, Σωκράτης ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥέον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι, *Sokrates used to march on (lit. through) the ice* (Engl. CRYSTAL) *more easily without shoes, than the other men did with shoes on*. From διάδημα, that which one *binds around the head*, we get DIADEM.

Δέω, *lack, need*. The forms are reg. on stem δεε-: δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην (D.P.). The verb contracts only when ει will result. The impf. mid. is ἐδεόμην, ἐδέου, ἐδεῖτο, ἐδεῖσθον, ἐδεῖσθην, ἐδεόμθα, ἐδεῖσθε, ἐδέοντο.

The verb has three meanings: A. *lack* or *need*. B. *ask* or *beg*. C. *be necessary*, the words *must* and *ought* being common renderings.

A. *Lack, need*. In this sense the verb may be used:

a. **Personally in the active**, but only in certain phrases:

α. In expressing 18, 19; 28, 29; 38, 39, etc., the Greek expression for these being 20 (30, 40, etc.) *lacking two*, or *lacking one*. Thus: Κύρος τελευτᾷ βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριάκοντα ἔτη, *Cyrus died after a total reign of 29 years (30 years with the lack of one)*. πηγαὶ δυοῖν δέουσαι τεσσαράκοντα ἐκ τῆς αὐτῆς πέτρᾳς ῥέουσai, *38 springs gushing (flowing) out of the same rock*. — In 49 days is ἐν ἡμέραις πενήτηκοντα μιᾷς δεούσαις.

β. In the phrases πολλοῦ (μικροῦ, ἐλαχίστου, τοσούτου), δέω, and the like, followed by an infin.: πολλοῦ δέομεν χάριν εἰδέναι, *we are far from being grateful*. τὸ πῦρ ἐλαχίστου ἐδέσθη τὴν πόλιν διαφθεῖραι, *the fire came within an ace of destroying the city*.

REM. τοσούτου δέω with an infin. followed by ὥστε and the indic. = Latin *tantum abest ut — ut*. *So far from pitying, they actually rejoice*, τοσούτου δέουσιν ἑλεῖν, ὥστε καὶ χαίρουσιν. *So far was he from promising, that he declares he didn't even know what he could do to gratify you*, τοσούτου ἔδει (ἐδέσθεν) ἐπαγγέλλεσθαι, ὥστ' οὐδ' εἰδέναι φησὶ τί ἂν ποιῶν ὑμῖν χαρίσaiτο (εἰδέναι representing ᾗδῃ in the man's direct words).

δ. **Impersonally in the active** (dative of person, genitive of thing).

c. **Personally in the middle** (genitive of thing).

παραδείγματός μοι δεδέηκεν, *I have needed an example* (= παραδείγματος δεδέημαι). δεῖ αὐτῷ χρημάτων, *he needs money* (= δέεται χρημάτων). ᾤετο φίλων δεῖσθαι, *he thought he needed friends*. δεήσομαι τῶν δεσμῶν (nom. δεσμός) οἷς χρήσθε, *I shall want the straps (bands) you are using*. The verb is depon. pass. μέχρι Κύρος ἐδέσθη τῆς στρατείας, *until Cyrus needed the army*. [στρατεία, campaign, sometimes = στρατιά, army.]

B. *Ask* or *beg*: ἐδεῖτό μου μὴ ποιεῖν ταῦτα, *he kept begging me not to do this*. λέγεται δεηθῆναι Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ, *she is said to have asked Cyrus to show her the army*. δεήσομαι ὑμῶν μετριᾶν δέξιν, *I will make a moderate request of you*.

some of the ships in tow (tying them up to their own ships). ἀλύσει δῆσαι τι πρὸς τι, to bind a thing to something with a chain (ἀλυσις, chain). ἄνδρες δεδεμένοι πρὸς ἀλλήλους, men tied to one another. ἔδησαν αὐτὸν πρὸς κίονα, they tied him to a post (ὁ κίων, pillar, column).

b. To put in bonds, throw into prison, is a frequent meaning: δεσάντων αὐτὸν οἱ Ἑνδεκα, let the Eleven (the police-board at Athens) cast him into prison. καὶ δεδέσθω ἕως ἂν ἐκτίσῃ, and let him stay in bonds till he pays off the debt.

B. δεσμός, bond, anything to tie or bind with. οὐδὲν θανάτου ἡ δεσμῶν ἄξιον, nothing worthy of death or of bonds. σύνδεσμος, anything that fastens together: in grammar, a conjunction. Hence ASYNDETON, not united by a conjunction, denotes the omission of conjunctions: e.g. I sent for him: he came. δεσμώτης, one in bonds, prisoner. συνδεσμώτης, a fellow-prisoner. δεσμοτήριον, prison.

C. The COMPOUNDS are mainly self-explanatory, as: ἐνδέω, bind in: ἡ ψυχὴ, πρὶν ἐν τῷ σώματι ἐνδεθῆναι, the soul, before it was bound in the body. καταδέω, bind down: ἡ ψυχὴ ὑπὸ τοῦ σώματος καταδεῖται, the soul is bound down by the body. συνδέω, bind together. ὃ ἂν πόλιν ξυνδῇ τε καὶ ποιῇ μίαν, whatever binds a city together and makes it one. ὑποδέω, bind under, is used in Attic only in the middle, in the sense of binding sandals under the feet; in general, be shod, wear shoes (sandals): ὑποδεδεμένοι τὸν ἀριστερὸν πόδα, wearing a shoe (only) on the left foot. ὅσοι ὑποδεδεμένοι ἐκοιμῶντο, all who lay down to rest (slept) with their shoes on. The opposite of this verb is ὑπολύεσθαι, take the shoes off. Shoe is ὑπόδημα. ἀνυπόδητος = shoeless, barefoot: ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, after their old shoes had worn out [lit. failed them. ἀρχαῖα denotes the shoes they began (ἄρχω) with]. We read in Plato, Σωκράτης ἀνυπόδητος διὰ τοῦ κρυστάλλου ῥῆον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι, Sokrates used to march on (lit. through) the ice (Engl. CRYSTAL) more easily without shoes, than the other men did with shoes on. From διάδημα, that which one binds around the head, we get DIADEM.

Δέω, lack, need. The forms are reg. on stem δεε-: δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην (D.P.). The verb contracts only when ει will result. The impf. mid. is ἰδέομην, ἰδέου, ἰδεῖτο, ἰδεῖσθον, ἰδελῶθην, ἰδεόμεθα, ἰδεῖσθε, ἰδέοντο.

The verb has three meanings: A. *lack* or *need*. B. *ask* or *beg*. C. *be necessary*, the words *must* and *ought* being common renderings.

A. *Lack, need*. In this sense the verb may be used:

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α. In expressing 18, 19; 28, 29; 38, 39, etc., the Greek expression for these being 20 (30, 40, etc.) *lacking two*, or *lacking one*. Thus: Κύρος τελευτᾷ βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριάκοντα ἔτη, *Cyrus died after a total reign of 29 years (30 years with the lack of one)*. πηγαὶ δυοῖν δέουσαι τεσσαράκοντα ἐκ τῆς αὐτῆς πέτρᾳς ῥέουσai, *38 springs gushing (flowing) out of the same rock*. — In 49 days is ἐν ἡμέραις πεντήκοντα μιᾷς δεούσαις.

β. In the phrases πολλοῦ (μικροῦ, ἐλαχίστου, τοσούτου), δέω, and the like, followed by an infin.: πολλοῦ δέομεν χάριν εἶδέναι, *we are far from being grateful*. τὸ πῦρ ἐλαχίστου ἐδέησε τὴν πόλιν διαφθεῖραι, *the fire came within an ace of destroying the city*.

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B. *Ask or beg*: ἐδεῖτό μου μὴ ποιεῖν ταῦτα, *he kept begging me not to do this*. λέγεται δεθῆναι Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ, *she is said to have asked Cyrus to show her the army*. δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make a moderate request of you*.

NOTE.— Notice the following distinction in the Greek verbs for “ask.” a. αἰτέω (or αἰτούμαι, aor. ἤτησάμην) = ask for, or request, and takes a double accus.: αἰτεῖν Κύρον πλοῖα (ἡγεμόνα), to ask Cyrus for boats (a guide): also αἰτῆσαι τι παρὰ τινος, to ask for anything from any one. b. ἐρωτάω = ask, in the sense of inquire: ἐρώτησον αὐτόν, ask him. ἐρωτώμενος εἰ εἴη ἄλλη ὁδός, οὐκ ἔφη, being asked if there was another road, he said no. c. δέομαι = ask, in the sense of beg or request, followed by gen. of person, and infin. ἐδεήθῃ σου μὴ ἔλθειν, he asked you not to go.

C. Be necessary, have to, be obliged to, ought, must. δεῖ με ταῦτα εἰπεῖν, I must say this. ἔγνω δεῖσθαι εὐθὺς ἀποπλεῦσαι, he knew it would be necessary to sail off at once. ἔδει αὖ μένειν, he would have had to remain (or I, you, we, would have had to, according as we supply αὐτόν, με, σε, ὑμᾶς, or ἡμᾶς as subj. of μένειν).

OBS. 1. In the sense of ought, either δεῖ or ἔδει may be used, with this difference, that δεῖ σε σιωπᾶν, you ought to hold your peace, does not imply that you are not doing it, but simply gives this as a piece of advice or rule of conduct; while ἔδει σε σιωπᾶν, you ought to hold your peace, involves a reproof, and implies that you are not keeping quiet. The infin. δεῖν may stand for δεῖ or ἔδει. φησὶ δεῖν ἡμᾶς, εἰπερ ἐπιστεύομεν εἶναι ταῦτ' ἄληθῃ, κ.τ.λ., he says we ought, if we really (περ) believed these things to be true, etc. Here δεῖν stands for ἔδει, implying that we ought to be doing something that we are not doing.

OBS. 2. ἔδει σε μένειν may mean you had to remain, or you ought to remain (implying that you are not remaining). ἔδει αὖ σε μένειν means you would have to remain, under other circumstances, that is; implying that you DO NOT have to remain, οὐ δεῖ σε μένειν: or it may mean you would have had to remain, implying that you DID NOT have to, οὐκ ἔδει σε μένειν.

Διαιτάω, be an arbitrator (διαιτητής), διαιτήσω, διήτησα, δεδιήτηκα, -μαι (with double augm.), διητήθην. The compounds have double augm. in all tenses.

φησὶν ἄνευ τῶν συνδιαιτητῶν δεδιητηκέναι, he says he has given his decision without the associate arbitrators. εἰ τὴν δίκην ἣν κατεδιήτησεν ἀποδεδιητημένην ἀπέφηνεν, ἐπίτιμος ᾧ ἦν, if he (Stratōn) had represented (or declared) that the suit which he (S.) decided against him

(Meidias) *had been decided in his (M.'s) favor, he (S.) would (still) be in possession of his rights as a citizen.* (These last 8 words translate ἐπιτίμος.) τὴν δίκην κατεδεδιητήκει, *he had decided the suit against him.*

διαιτητής = arbitrator. δαίτα = arbitration. τί δ' ἦν τῇ διαίτῃ μὴ ἐμμένῃς, *but what if you do not abide by the arbitration?*

b. As a deponent verb, the meaning is connected with δαίτα, *mode of life*, DIET. The aor. is in pass. (D.P.): καὶ ἡμέρᾱς ἑβδομήκοντα τινὰς οὕτω διητήθησαν ἄνθρωποι, *and during some 70 days they lived in this manner, crowded together* (said of the Athenian prisoners in the stone quarries at Syracuse). ἐξεδεδιήτητο τῶν καθεστῶτων νομίμων, *in his mode of life he had departed from the established customs* (τὰ νόμιμα).

Διδάσκω, *teach* (τινὰ τι): the other tenses are reg. on stem διδαχ-, seen in διδαχή, *teaching, doctrine*; διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαί, ἐδιδάχθην.

γλώσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they were engaged in teaching the boys the Attic tongue and Athenian manners.* ἤ δεδίδαχέ τις τοῦτον γεωμετρεῖν; *or has somebody been teaching him how to measure land?* [γεωμετρία, GEOMETRY.]

B. διδάσκαλος = *teacher*. διδασκάλων ἀπαλλαγῆναι, *to get rid of teachers* meant to leave school. διδασκαλικός, *capable of teaching*: διδασκαλικοὶ λόγοι, *instructive discourses*. διδασκαλεῖον, *school*: οἱ Θρᾷκες ἐπιπεσόντες διδασκαλείῳ παιδῶν, ὅπερ μέγιστον ἦν αὐτόθι, κατέκοψαν πάντας, *the Thracians fell upon a boys' school, which was the largest one there, and butchered them all.* διδασκαλίᾱ, *teaching, instruction*. διδακτός, *capable of being taught*: ἔχεις μοι εἰπεῖν, ὦ Σώκρατες, ἄρα διδακτὸν ἡ ἀρετὴ; *can you tell me, Sokrates, whether virtue is a thing that can be taught?* [In an indirect question εἰ is the usual word for *whether*.] From an unattic word διδακτικός, *adapted for teaching*, "*apt to teach*," comes DIDACTIC. A didactic sermon or discourse is one that aims at imparting instruction.

-Διδράσκω, only in compounds, of which ἀποδιδράσκω, *run away from*, is the usual one. ἀποδράσσομαι, ἀπέδρᾱν, ἀποδέδρακα. The 2nd aor. belongs to the -μι formation and is inflected:

ἀπιδρᾶν	ἀποδρᾶ	ἀποδραίνν.
ἀπιδρᾶς	-δρᾶς	ἀποδραίνης, etc.
ἀπιδρᾶ	-δρᾶ	imperative late.
ἀπιδρᾶμεν	-δρᾶμεν	infin. ἀποδράναι.
ἀπιδρᾶτε	-δρᾶτε	part. ἀποδράς, -δράσα.
ἀπιδρᾶσαν	-δρᾶσι	

a. While other stems in alpha, as βα- from βαίνω, στα- from ἵσστημι, and φθα- from φθάνω, have in the -μι conjugation ᾠ, ῆς, ῆ, in the subj., δρᾶ- has ᾠ, ῆς, ῆ, following the Attic feeling for alpha after ρ. b. ἀποδιδράσκω means *run away by stealth*, as a runaway slave, a deserter, or an escaped prisoner. It may also have an accus. of the person whom one escapes by running away.

Δίδωμι, *give*, δῶσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην.

a. Imperf. act. in the sing. is ἐδιδουν, ἐδιδους, ἐδίδου, as if from διδῶ. b. The kappa aor. is confined to the indic. mood, and even here is used mainly in the sing., in which number the 2nd aor. is not found at all. ἔδωκα, ἔδωκας, ἔδωκε, ἔδοτον, ἐδότην, ἔδομεν, ἔδοτε, ἔδοσαν (or ἐδώκαμεν, ἐδώκατε, ἔδωκαν) are therefore the indic. forms. The synopsis of the aor. is: ἔδωκα, δῶ, δόλιν, δός, δοῦναι, δούς, δοῦσα, δόν. c. In compounds the subj. remains circumflexed, because of the contraction from δό-ω or δό-ωμαι; hence ἀποδῶ, ἀποδῶς, etc. ἀποδῶμαι, ἀποδῶ, ἀποδῶται, etc. The imper. will be ἀπόδος, ἔκδος, παράδος, συνέκδος, etc. — The mid. is used only in compounds, ἀποδιδόμαι, *sell*, being the most frequent one.

B. δόσις, *giving* (μισθοῦ, *of wages, pay*); ἡ δόσις τοῦ φαρμάκου, *the Dose of poison*. ἡ δοτικὴ πτῶσις, *the dative case* (unattic). δῶρον, *a gift, bribe*: δῶρων ἀλῶναι, *to be convicted of (taking) bribes*. Θεόδωρος, *Theodore, a gift from God*. δωρέομαι, δωρήσομαι, ἐδωρησάμην (as act.), ἐδωρήθην (pass.), δεδώρημαι (act. or pass.), *present* (τί τινι, *anything to any one*, or τινά τινι, *any one with anything*).

C.

COMPOUNDS.

1. ἀντιδίδωμι, *give in return or in exchange*: ὁ Κῦρος λαμβάνων παρ' ἐκάστων (sc. ταῦτα) ὧν ἀφθονίαν εἶχον οἱ δίδοντες, ἀντεδίδου (sc. ταῦτα) ὧν σπανίζοντας αὐτοὺς αἰσθάνοιτο ("frequentative" opt.),

Cyrus, receiving from each one those things of which the givers had an abundance, made it a habit to give in return those things of which he observed them to have a scarcity. ἀντίδοσις at Athens had a special

meaning, *exchange of estates*. If the State laid upon A some expensive state-burden, and if A thought B was a wealthier man, A could make B either undertake the discharge of the state-burden, or else exchange property with him. The orator Isokrates has his longest speech (No. 15) entitled Περὶ Ἀντιδόσεως. From ἀντίδοτος (un-attic), given in opposition to, comes ANTIDOTE, a remedy given to counteract a poison.

2. ἀποδίδωμι, *give back, return, restore*. In the middle the pres. impf., and especially the fut. and 2nd aor. mean *sell*. [For other verbs meaning *sell*, see πιπράσκω and πωλέω.] ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο, *as soon as he came, he sold no less than 400 (of the Ten Thousand Greeks). οἱ δραχμῆς ἅν ἀποδόμενοι τὴν πόλιν, those who would sell the State for a franc (drachma).* ἀπόδοσις, *restitution, giving back*. As a technical expression in grammar it is APODOSIS, the main clause of a sentence, the dependent clause being the *protasis*. [See προτείνω under τείνω.]

3. ἐκδίδωμι, *give out*, has several meanings which it may be well to notice. *a. marry*, said of a father who marries off a daughter and gives her out of one home to another. Cf. γαμέω, *a.* Herodotus says of the Egyptian swineherds: ἐκδίδονται τε οἱ συβῶται καὶ αἰγόνται ἐξ ἀλλήλων, *they marry (αἰγόνται) and give in marriage only from among one another*. The mid. is occasionally used in this sense, but ἐκδίδονται above may be pass. *are given in marriage*. [Notice the supply of *only* in the translation. The Greeks often leave out μόνον in places where to us "only" seems to be absolutely required.]

Helping poor men marry off their daughters was a favorite form of benevolence in Athens, and men on trial would sometimes bring it up as a good deed that entitled them to mercy. To have unmarried daughters, θυγατέρες ἀνέκδοτοι, growing old in their father's home was as great an affliction then as some people find it now.

b. give out on contract, etc. ἀνδριάντα ἐκδεδωκώς, *having contracted for the making of a statue (ὁ ἀνδριᾶς, -άντος)*. *c. surrender, or give up* a fugitive or criminal; that is, *give him out of one's protection and hand him over to his pursuers*. So, when Themistokles

was fleeing from the Athenian officers in pursuit of him, he took refuge with a former enemy of his, Admētos, who generously οὐκ ἐκδίδωσι (*does not surrender*) him to the pursuers. So, ἐκδοτόν τινα ποιεῖν = ἐκδιδόναι τινά.

d. *give out to the public, get out an edition, publish.* ὁ πρότερον ἐκδοθεὶς λόγος, *the formerly published speech.* ἀνέκδοτος, ον, *unpublished*: “ἐν τῷ Βρετανικῷ Μουσείῳ ἀνεκαλύφθησαν 30 ἀνέκδοτοι ἐπιστολαὶ τοῦ Βολταίρου πρὸς τὸν Ἀγγλον ποιητὴν George Keats,” *in the British Museum there were discovered 30 unpublished letters of Voltaire to the English poet George Keats.* [In Modern Greek β is pronounced like our v.] From this comes ΑΝΕΚΔΟΤΕ, *something unpublished*, passing around orally as an interesting thing not yet seen in print.

4. ἐνδίδωμι, *give in, yield*, either trans. or intrans.: πόλιν τοῖς πολεμίοις ἐνδοῦναι, *to yield a city to the enemy*; φοβούμενοι μὴ ἐνδῶσιν, *fearing that they will give in (yield).*

5. ἐπιδίδωμι, a. *make a present, bestow upon*: τριήρη τῇ πόλει ἐπέδωκεν, *he bestowed a trireme upon the city.* b. *increase, grow larger* (only intrans.): εἶδε τὸ τῶν πολεμίων στράτευμα ἐπιδιδόν, *he saw the enemy's army increasing.* ἐπίδοσις has both meanings, a gift, and increase.

6. μεταδίδωμι, *share, i.e. give a share*: μετέδωκέ μοι πάντων, *he shared everything with me.* When *share* = *receive* a share from some one, it is μεταλαμβάνω. μετέχω, *have a share*, may result either from giving or receiving. σίτων καὶ ποτῶν μετάδοσις, *a sharing of food and drink.*

7. παραδίδωμι, *give from one to another, hand down, transmit.* As a military term it is the regular word for *surrender*: παραδοῦναι τὰ τε ὅπλα καὶ σφᾶς αὐτούς, *to surrender both their arms and themselves.* σύμμαχοι, οὓς οὐ παραδοτέᾱ, *allies, whom we must not surrender.* “*The soldiers surrendered*” must be in Gr. *surrendered themselves.* παράδοσις = *transmission, transfer*, and also *surrender.*

8. προδίδωμι, *betray.* προδότης, *traitor.* προδοσίᾱ, *treason, treachery.*

Διψάω, *be thirsty*, διψήσω, ἐδίψησα. (δεδίψηκα is late.)

διψῶντα (accus. sing. masc., sc. τινά) πίνειν ἡδύ, *it is pleasant to*

drink when one is thirsty (= ὅταν διψῇ). Xenophon, telling how abstinent Sokrates was, says: ποτὸν δὲ πάν ἡδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν εἰ μὴ διψῇ ("frequentative" opt.), and any drink was pleasant to him, because he did not drink unless he was thirsty. [When "any" = "any and every," it is rendered by πᾶς, πᾶσα, πᾶν.] εἴγε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγῶσουσιν, that is (γέ), if they are to endure hunger and thirst and cold.

b. διψάω is irreg. in contracting into η where most verbs contract into α. διψῶ, διψῆς, διψῇ, etc. Infin. διψῆν. The same is true of πεινάω, *be hungry*, and of ζάω, *live*. ἔὰν μὲν πεινῇ τὰ σώματα ἡμῶν, σίτια δεῖ ἐκπορίζειν, ἔὰν δὲ διψῇ, ποτά, if our bodies are hungry, we must procure food; if they are thirsty (we must procure) drink. Thirst is either δίψα or τὸ δίψος.

Διώκω, *pursue*, is reg. except that fut. is in mid. διώξομαι oftener than in act., and pf. pass. is late. In N.T. διώκω is the word for *persecute*. In Attic law, διώκω meant *prosecute*, as φεύγω, *flee* = *be prosecuted*. See φεύγω, c. διώκειν τινὰ φόνου, to prosecute any one for murder. ὁ διώκων, the plaintiff; ὁ φεύγων, the defendant. δίωξις, *pursuit*.

Δοκέω, *seem, think*, ἐδόκουν, δόξω, ἔδοξα. In the 3rd pers. δοκεῖ, it seems good, ἐδόκει, δόξει, ἔδοξε, δέδοκται, and ἐδέδοκτο are the 6 tenses.

a. *To seem*. Notice that we can say *I seem to do, to be doing, to have done*; but only impersonally *it seems that I shall do, did, would do, would have done*: whereas the personal constr. is used throughout in Greek: δοκῶ ποιεῖν, ποιήσειν, ποιῆσαι, πεποιηκέναι, ποιεῖν ἄν, ποιῆσαι ἄν.

b. *To think* (the other verbs being νομίζω, ἡγέομαι, and οἶομαι), *imagine, fancy*, followed by the infin. The meanings a and b do not occur (?) in the perfect, which seems to be confined to the following.

c. In 3rd pers. *it seems good, seems best*, often to be rendered by *resolve, determine*, being in fact the common prose expression for this: δοκεῖ μοι (σοι, αὐτῷ, αὐτῇ, ἡμῖν, ὑμῖν, αὐτοῖς, αὐταῖς, etc.) μὴ οὕτω ποιεῖν, *I (you, he, she, we, you, they) determine (or determine with he and she) not to do so*. δέδοκται τοῖς Ἀθηναίοις, the

Athenians have determined. ὅτε δοκεῖ ταῦτα, ἀνατεινάτω (ἄράτω) τὴν χεῖρα. ἔδοξε ταῦτα (or ἀνέτειναν ἅπαντες). νῦν τοίνυν ἀπρίοντας ποιεῖν δεῖ τὰ δεδογμένα, *all in favor of this motion, please raise the hand. The motion was carried. Now then we must go off and do what we have determined upon.*

B. Δόξα, *reputation, i.e. the way we seem to others; hence, fame, glory: also opinion.* ἔνδοξος, *on, famous, glorious; ἄδοξος, inglorious.* DOXOLOGY, *an ascription of glory.* PARADOX, *something contrary to what seems possible or natural, παρὰ δόξαν; παράδοξος, on, PARADOXICAL.* δόγμα, *a resolution, decree = τὸ δεδογμένον.* Also, DOGMA. From δογματίζω and δογματικός (not Attic words) come DOGMATIZE and DOGMATIC.

Δράω, δρᾶσω, ἔδρᾶσα, δέδρακα, δέδραμαι; of the aor. pass. τὸ δρᾶσθén and τῶν δρᾶσθέντων are found in Thuc.

Often δράν is used with no perceptible difference from ποιεῖν, πράττειν, or ἐργάζεσθαι. ὁ δράσας, *the doer, the perpetrator.* δράμα, *a deed, action, DRAMA.* δρᾶματικός (unattic), DRAMATIC. δρᾶστήριος, *on, active, efficacious: εἰς τὸν οἶνον ἔβαλε φάρμακον δρᾶστήριον, she cast a powerful poison into the wine.* Less usual in the same sense is δρᾶστικός, DRASTIC.

Δύναμαι, *can, be able, δυνήσομαι, ἐδυνήθην (D.P.), δεδύνημαι.*

Besides these forms, which are reg., Xen. uses an irreg. aor. ἐδυνάσθην. The pres. and impf. are inflected like the corresponding tenses of ἵσταμαι, except that the 2nd sing. of the impf. is regularly shortened to ἐδύνω, whereas ἵστασο is the form for the other verb: and except that in the pres. subj. and opt. δύναμαι accents as if there were no contraction. Cf. δύνωμαι, δύνη, δύνηται, etc., and δυναίμην, δύναιο, δύναιτο, etc., with ἱστώμαι, ἱστῇ, ἱσθήται, and ἱσταίμην, ἱσταῖο, ἱσταίτο. *b.* Note, too, that impf. and the reg. aor. are found in texts augmented ἐδυν- or ἤδυν-; but only ἐδυνάσθην. Inscriptions show only ἐδυν- as the augment in the classic period.

c. δύναμαι is often used in the sense of *having power or influence; hence, be influential: φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, he wanted to be a friend to the most influential men.*

B. **δύναμις**, *ability, power, force*. As a military term it = *force* or *forces*, Lat. *cōpiae*; but **δύναμις** is not often used in the *pl.* in this sense. **δυνατός**, *able, possible*. **ἀδύνατος**, *on, unable, impossible*. **ἀδυναμία**, *inability*. **ἀδυνατέω**, *be unable*. **δυναστεία**, *lordship, sovereignty, dominion*. **δυνάστης**, *lord, sovereign*. Hence, **DYNASTY**, a succession of sovereigns of the same family. **δυναστεύω**, *be a δυνάστης, have dominion*.

DYNAMITE is so named because of its great *explosive force*. **DYNAMICS**, *the laws of forces* in physics and mechanics.

Δύνω, *set* (used of the sun, etc.), is very rare in prose. See **δύω**, A, *b*.

Δύω, **-δύσω**, **-έδῶσα**, 2nd aor. **ἔδῶν**, **δέδῶκα**, **-δέδῶμαι**, **-εδῶθην**. Synopsis of 2nd aor. **ἔδῶν**, **δύω** (opt. unattic), **-δῶθι**, **δύναι**, **δύς**, **δύσα**, **δύν**, **δύντος**, **δύσης**, etc. [**-εδῶσάμην** is rare in Attic.]

A. *a*. The tenses that may be *uncompounded* are 3 in mid., pres., impf., fut.; and 3 in act., 2nd aor., pf., and plupf. These 6 tenses are *intrans.* = *go down, sink, set* (esp. of the heavenly bodies). *E.g.* **ἥλιος** (or **ὁ ἥλιος**), *the sun*, **δύεται**, *is setting, sets*; **ἔδυετο**, *was setting*; **δύσεται**, *will set*; **ἔδῶ**, *set*; **δέδῶκεν**, *has set*; **ἔδεδύκει**, *had set*. **οἶμαι ἥλιον οὐπῶ δεδυκέναι**, *I don't think the sun has set yet*. **ἄμα τῷ ἡλίῳ δυομένῳ**, *just at sunset*. *b*. For **δυόμενος** in this sense, the pres. **δύνων** is also found: **ἤδη ἡλίου δύνοντος**, *as the sun was already setting*. See **ἀνίσχει**, under **ἔσχω**. *c*. In the meaning *sink*: **ἡ νῆσος ὑπὸ σεισμῶν κατὰ τῆς θαλάσσης δύσα ἠφανίσθη**, *the island, under (the shock of) earthquakes, sank beneath the sea and vanished*.

B. **δυσμή** (usually **δυσμαί**), with or without **ἡλίου**, = *sunset*; **καὶ ἦν ἤδη ἔγγυς ἡλίου δυσμῶν**, *and it was already near sunset*. **πρὸς ἡλίου δύσιν**, *towards the sunset, westward* (**δύσις**, **δύσεως**).

C. COMPOUNDS.

1. **ἀναδύομαι** (**ἀνεδῶμην**, **ἀναδύσομαι**, **ἀνέδῶν**, **ἀναδέδῶκα**), *come up, rise*. **Venus Anadyomene** (**ἀναδυομένη**), *Venus rising*, **ἐκ τῆς θαλάσσης**, is a celebrated subject in art.

2. καταδύω, *submerge, sink*: in the trans. sense of *sink*, the tenses are pres. fut. imperf. and 1st aor. act., as: τὴν ναὺν καταδύουσι (καταδύσουσι, κατέδυν, κατέδυσαν), *they sink (will sink, were sinking, sank) the ship*. But intrans.: αἱ νῆες καταδύονται (κατεδύνοντο, καταδύονται, κατέδυσαν, καταδεδύκασι, κατεδεδύκεσαν), *the ships are sinking (were sinking, will sink, sank, have sunk, had sunk)*. b. As with ἔστησαν, ἀνέστησαν, ἀπέστησαν, etc. (see ἵστημι, B, f), so with -έδυσαν the question as to whether the form is 1st or 2nd aor. will depend upon whether the word is trans. or intrans.

3 and 4. ἀπο- and ἐκ-δύω mean *take off*, and the four trans. tenses in the act. take two accusatives, one of the person and the other of the thing, as: ἀποδύσω σε τὸ ἱμάτιον, *I will take your cloak off you, or, I will strip you of your cloak*. ἐκδύσαι τινα, *to strip any one (of his clothing)*. The intrans. tenses (3 in the mid. and 3 in the act.) may be used with an accus. of the garment, as: ἐκδύεσθαι (ἐκδύναι) χιτῶνα, *to take off a shirt (tunic)*. μήποτε ἐκδύεσθαι, *never to undress*.

5. ἐνδύω, with the same constr. as the verbs above, *put a garment on some one, dress, clothe*. ὅπλα ἡμᾶς ἐνδύν (ἐνδύσας), *clothing us with armor*. But: τὸν θώρακα ἐνδύεσθαι (ἐνδύναι, ἐνδεδύκεναι), *to put on (to have put on) one's breast-plate*. ἐνδύομαι also means *go in, enter in*. ὁ φθόγγος ἐνδύεται εἰς τὰ ὦτα, *the sound goes into the ears*. In the same sense we find εἰσδύομαι; e.g. Xenophon says that when the Ten Thousand were encountering the wintry cold of the mountains of Armenia, if the soldiers *slept with their shoes on* (ὑποδεδεμένοι ἐκοιμῶντο), *the straps (of their sandals) would sink into their feet, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες*.

b. Of course the student connects ἐνδύω with Latin *induō* and English *indue*.

E.

'Εάω, *allow, permit* (τινὰ ἔλθειν, *any one to go*). Regular, except εἰ- for augm. and ἔασομαι as fut. pass., *I shall be allowed*. Locate the forms ἔω (3), ἔῃ (4), ἔατε (3), ἔασθε (3), εἰᾶσθε (3), εἰᾶσθε, εἰασο (2), ἔασθαι, εἰᾶσθαι, εἰας, εἰα, ἔα, εἰώ, ἐφῃ, ἐφω, etc.

a. ἃ οὐκ ἔατε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *you yourselves do what you do not allow us boys to do*. [Notice the art. in Gr. ἡμᾶς τοὺς παῖδας, *us boys*.] ἐπειδὴν οἵκαδε ἔλθης παρὰ τὴν

μητέρα, ἐκείνη σε ἐξ ποιῆν ὅ τι ἂν βούλῃ; *when you go home to your mother, does she allow you to do whatever you want to?*

b. Used with the neg., *ἔω* has the meaning *urge any one not to* —, as: *Κύρος Δύσανδρον οὐκ εἶα ναυμαχεῖν*, *Cyrus urged Lysander not to engage in a sea-fight.* c. The phrase *ἔαν χείρειν*, *allow any one or anything to depart* (*χάρις* being used like *Valē* in Latin), means *give up, renounce, cast to the winds, etc.*, as: *ἔασωμεν τοὺς φόβους χείρειν*, *let us cast our fears to the winds.* *ἔα τὴν ἰατρικὴν χείρειν!* *Throw physic to the dogs!*

Ἐγγυάω, *pledge* (*ἐγγυήσω* seems not to occur), *ἡγγύησα*, *ἡγγύηκα*, *ἡγγύημαι*, *-ἡγγυήθην*. Besides these forms, which are regular, we find, for the *simple* verb, forms such as *ἐνεγύων*, *ἐνεγυώμην*, *ἐνεγύησα*, *ἐνεγυησάμην*, *ἐγγεγύηκα*, and *ἐγγεγύημαι*, as if the verb were compounded of *ἐν* and *γυάω*. The aor. pass. is not found except with a prepos., as: *ἐξηγγυήθη*, *security or bail was given.* The verb is from *ἐγγύη*, *pledge, bail, security.* *ἐγγυητής*, *one who pledges himself, a surety*: *παρεχέτω τρεῖς ἐγγυητὰς ἀξιοχρεῶς παρέξειν ἐγγυωμένους εἰς δίκην*, *let him produce three responsible sureties who go security that they will produce him for trial.*

Ἐγείρω, *raise, rouse, wake*, *ἐγερῶ*, *ἡγείρω*, (*ἐγήγερκα*, *late*), *ἐγήγερμαι*, *ἡγέρθη*. (Fut. pass. *late*.) In the act. a 2nd perf. is found, *ἐγρήγορα*, *I'm awake.* (See *δαρθάνω*.) The 2nd aor. mid. occurs in the compound, *ἐξηγρόμην*, *I woke up*: *ἔφη πρὸς ἡμέραν ἐξεγρῆσθαι*, *he said that towards day he woke up.* *ὦ Σώκρατες, ἐγρήγορας ἢ καθεύδεις;* *Socrates, are you awake or asleep?* *οὐκ ἡγειρόν σε*, *I would not wake you.* *σφῆκα κοιμώμενον ἐγείρειν*, *to rouse a sleeping wasp.* *ἡγείρω* may be from *ἀγείρω*, *collect*, or *ἐγείρω*. [*ἐξηγρόμην* for *ἐξηγε-*. Syncope.]

Ἐθέλω, *be willing, wish, will*, *ἐθελήσω*, *ἠθέλῃσα*, *ἠθέλῃκα*. No forms outside of the active.

In the pres. the form *θέλω* is often used, especially if the preceding word ends with a vowel. The augmented tenses, however, always begin *ἦθ-*, as no collision of vowels would be avoided by using the form *ἐθ-* for augment; but *θελήσω*, *θελήσμαι*, etc., are found in the dependent moods, along with the regular *ἐθελήσω*, *ἐθελήσμαι*, etc.

δ. With the neg. this is the common way in Greek of rendering *refuse*, as: οὐκ ἤθελον, οὐδ' ἐπὶ τούτοις ἔφασαν τὴν συμμαχίαν πεποιῆσθαι, *they refused (= would not), and said they had not made the alliance on these terms.* We even find, εἰ μὴ — οὐκ ἤθελσαν, *if they had not refused.* ἑθελοντής = *volunteer*, and ἑθελούσιος = *voluntary*. Distinguish between ἑθελοντας and ἑθελοντάς. The accent or the quantity of α determines the declension of each word. How?

'Εθίζω, *accustom* (τινὰ ποιεῖν τι, *any one to do anything*), ἑθιῶ, ἐθισα, ἐθικα, ἐθισμαι, ἐθίσθη. Regular, except εἰ- in augmented tenses. ἐθιζόμεθα θύρᾳ παριόντες ἀλλοτρίᾳ μὴ βλέπειν εἶσω, *let us accustom ourselves (or let us become accustomed) not to look in when passing somebody else's door.*

On stem 'Εθ- are formed a 2nd perf. and plup. εἶωθα, *I am accustomed*, and εἰώθη, *I was accustomed.* τὸ ἔθος = *custom*. A lengthened form is τὸ ἡθος, *disposition, character*, though the usual word for *character* is ὁ τρόπος, properly one's *turn* (τρέπω), *bent*. ἡθος is generally found in the pl. = *morals*. τὰ ἡθη τῶν τρόπων, *the morals of their characters*. From ἡθικός (unattic), *pertaining to morals*, we get *ETHICS*, the science of morals.

Εἶδῶ, εἰδείην, εἰδέναι, εἰδώς. See οἶδα.

Εἶδον, *I saw*. See ὁράω.

On stem Εἰκ- are formed a 2nd perf. and plup. ἔοικα, *I am like, resemble, appear, seem*, and ἐώκη, *I was like*, etc. σκιαῖς εἰκότες, *like shadows*. φιλοσόφῳ ἔοικας, *you are like a philosopher*. εἰκόασιν οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι, *the gods seem to take great care of men*.

α. A special idiom with this verb is its use with the dat. part.; i.e. instead of saying μαίνεσθαι ἔοικας, *you seem to be crazy*, we find very commonly μαινομένῳ ἔοικας in the same meaning; lit. *you resemble one who is crazy*. ἵνα μὴ λοιδορουμένῳ εἰκόης, *that you may not seem to be abusive*. Sometimes we can render it adverbially: ἔοικας εὐδαιμονίᾳ ὁλομένην τρυφήν εἶναι, *you evidently imagine that happiness consists in luxury*.

β. ἔοικε is very often used impersonally, *it seems*.

c. The form εἶκος, εἰκότος, is used in the sense of *reasonable, natural, likely, probable*: εἰκότα λέγεις, *what you say is reasonable*. ἐκ τοῦ εἰκότος and κατὰ τὸ εἶκος mean *in all probability (likelihood)*. εἶκος ἐστίν = *it is natural, likely, probable* (τοὺς πολεμίους δεῦρο ἕξειν, *that the enemy will come hither*). The adv. εἰκότως = *naturally, and no wonder*. εἰκότως ἡγανάκτει δυστυχῶν, *he was very naturally vexed at his misfortune, or: he was vexed at his misfortune, and no wonder*.

d. ἡ εἰκὼν, εἰκόνομος = *image, likeness, portrait*. τῆς ὀψείως ἐκείνης εἰκόνα γεγραμμένην θεάσασθαι, *to behold a painted representation of that scene*. χαλκὴν εἰκόνα στήσαι, *to erect a bronze statue*. From this word and γράφω, *describe (write about)*, we get ICONOGRAPHY, *description of statues, pictures, etc.* ICONOCLASM, ICONOCLAST, and ICONOCLASTIC come from εἰκὼν and κλάω, κλάσω, *break*, and refer primarily to the breaking of saints' images, as was done by the Netherland Protestants in 1566. In a wider sense, an Iconoclast is one who shatters people's cherished opinions.

Εἰκάζω, *make a likeness, liken*, -εἰκάσσομαι, εἰκαζον or ἤκαζον, εἰκασα or ἤκασα (no pf. act. in Attic), εἰκασμαι or ἤκασμαι, εἰκάσθην. The augm. ἦκ- does not seem to be found in aor. pass. [Is εἰκάσω found in A.p. ?]

Ζεῦξίς μοι καλὴν εἰκάσας γραφὴν γυναῖκα ἐπεδείκνυν, *Zeuxis made a painting of a beautiful woman and showed it to me (represented a beautiful woman by a painting is the literal)*. μικρὸν μεγάλῳ εἰκάσαι, *to liken a small thing to a great one*. b. *conjecture, guess*: εἰκαζον τὴν χιόνα τετῆκέναι, *they conjectured that the snow had melted*. Adv. εἰκῇ = *at random, heedlessly*, as: εἰκῇ λέγειν, *to speak heedlessly*.

Εἶκω, *yield*, εἶκον, εἶξω, εἶξα. Other tenses lacking. No augm. — ὑπείκω is also used, = *yield*. οὐχ ὑπείκτεον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, *one must not yield nor retire nor leave one's post*. Diff. between ὑπείκει and ὑπείκε?

Εἵμαρται, *it is fated*. See p. 143, near end.

Εἰμί, *be*. The complete inflection is found in any grammar. Several points in regard to its compounds may be noticed.

a. The pres. indic. accents on the prep., as: ἄπειμι, ἄπει, ἄπεστι, etc. The forms ἄπειμι, ἄπει, ἄπεισι may therefore be from ἀπό and

εἰμί or εἰμι. *b.* In the subj. the accent remains as in the simple verb ὦ, ᾗς, ᾗ, etc., because, the stem being ἐσ- (Lat. *es-se*), the natural forms would be ἐσω, ἐσῃς, etc. By the loss of σ there are left ἐω, ἐῃς, etc., which contract into ὦ, ᾗς, etc. Of course then, when we contract ἀπέω, the accent will be ἀπῶ. *c.* Infinitives and participles *never change their accent* when a prep. is prefixed. Hence, εἶναι, ἀπείναι, ὦν, οὔσα, ὄν, ἀπὼν, ἀποῦσα, ἀπόν. *d.* As the accent never goes back of the augment, we have ᾗν and ἀπᾗν. *e.* ὦ, εἶην, and εἶναι are pres. tenses of εἰμί: ὦ, εἶην, and εἶναι are 2nd aor. tenses of ἔημι (ἐ-). Hence ἀπῶ, ἀπείην, and ἀπείναι can be readily distinguished from ἀφῶ, ἀφείην, and ἀφείναι. But with παρῶ, συνῶ, the difference of breathing disappears, and the sense must determine from which verb the word comes.

B. Several points as to the meaning may be noticed.

(1.) γίγνομαι supplies the lacking tenses of εἰμί. Hence ἐγένεσθην sometimes = *I was*, and γεγέννημαι or γέγονα may mean *I have been*. (2.) Very often in translating the impersonal forms of εἰμί we must supply *possible* or *practicable*. The student will find a hitch in many a sentence unless he remembers this. οὐκ ἦν ὀρμεῖν, *it was not possible to anchor*. (3.) In expressions such as "if we *are* to get there to-day, we must make haste"; "I was to do nothing at all but sit still," μέλλω (followed by pres. or fut. infin.) is the word in Greek. For exx. see μέλλω.

C.

COMPOUNDS.

1. ἀπείμι, *be absent*. ἀπέσται, *he will be absent*. (Note accent.)
2. ἐνείμι, *be in*. Impersonally, ἐνεσσι (sometimes shortened to ἐνι), *it is possible, permitted, one may, etc.*
3. ἔξεστι, only used impersonally, *it is possible, permitted, etc.* ἔξην αὐτῷ μένειν, *he might have remained*, lit. *it was permitted to him to remain*. ἔξεται ἐλθεῖν, *it will be possible to go*. Very common is the accus. absolute, ἔξόν, with meaning of *although*: ἔξόν ἔην ἡμῖν μὴ καλῶς, καλῶς αἰρούμεθα μάλλον τελευτᾶν, *although it is in our power to live ignobly, we nobly choose rather to die*. If we had ἡρούμεθα, or εἰλόμεθα, it would be, *although we might have lived ignobly, we nobly chose, etc.*

4. *ἔπειμι*, *be upon*: γέφυρα ἐπὴν (sc. ἐπὶ τῷ ποταμῷ), *there was a bridge over it*. (The Greeks said a bridge was *on* a river.)

5. *μέτεστί μοι τινος*, *I have a share in a thing*.

6. *πάρεμι*, *be present*: ὁ παρὼν χρόνος, *the present time*, or *the present tense* (this last sense unattic). Impersonally, *πάρεστι*, like *ἔξεστι*, *it is in one's power, is possible*. Often in accus. abs. *παρόν*.

7. *περίεμι*, lit. *be around*. *b*. Much more common is the meaning *excel, be superior to* (τινός τινι, *any one in anything*). So *περιγίνομαι*. *c*. Another very frequent meaning is, *be over and above, remain* (after some part has been lost or taken away); of persons, *survive*. τὸ περιὼν τοῦ στρατοῦ, *the remaining part of the army*. τὰ περιόντα χρήματα, *the surplus funds*. οἱ περιόντες, *the survivors*. Cf. *περιγίνομαι*.

8. *πρόσειμι*, *be in addition* (πρὸς τούτοις = *in addition to these things*), *be added to, accompany*: ἐὰν θερμότης τῷ δίψει προσῇ, *if heat be added to the thirst, i.e. if the thirst be accompanied by heat*. τῇ βίᾳ πρόσσεισιν ἔχθραι καὶ κίνδυνοι, *violence is attended by enmities and dangers*.

9. *σύνειμι*, *be with, associate with* (τινί).

10. *ὑπείμι*, *be under*. κρηπὶς ὑπὲν λιθίνῃ (sc. τῷ τείχει), *there was a stone foundation under it* (the wall). *b*. Then from ὑπό, *under*, comes the notion that something is under one as a basis, as a support; that what one had is still there, still left to him, etc. αὐτῷ ὑπείσι μεγάλοι ἐλπίδες, *he is supported by great hopes* (has them underneath him).

NOTE.—Observe the various ways of saying *it is possible*: ἔστιν, ἔνεστιν, ἐνι, ἔξεστιν, πάρεστιν, οἷόν τέ ἐστιν (or οἷόν τ' ἐστίν), and δυνατόν ἐστιν (also δυνατό ἐστιν).

D. The following substantives belong under εἶμι: οὐσίᾳ, *estate*, including all that there is to a man, all he has. ἀπουσίᾳ, *absence*. παρουσίᾳ, *presence*. ἐξουσίᾳ, *permission, power, authority*. μετουσίᾳ, *participation*. περιουσίᾳ, *surplus, abundance*. συνουσίᾳ, *society, intercourse, association*: Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο, *Socrates never would charge anybody a fee for attendance on his lectures*.

Εἶμι, *go or come*. The complete inflection will be found in any grammar. Several points may be noticed here.

a. εἶ may be from εἶμι or from εἶμι. *b.* Distinguish between εἶσι and εἶσι; and observe that in compounds the distinction disappears, ἄπεισι being from either verb. *c.* ἔω, ἔης, ἔη, etc., differ in two points from ἔω, ἔης, etc., from ἔημι. So do ἀπίω and ἀφίω. But the accent alone distinguishes παρίω and παρίω, not counting the quantity of ι here, as it is not usually marked. *d.* In the opt. ἰόην is more frequent than ἰοιμι: but the other persons are reg.: ἰοις, ἰοι, etc. *e.* ἰέναι and ἰέναι can easily be told apart: so can ἀπιέναι and ἀφιέναι: but διέναι may be from δειμι or διέμι. *f.* ἰών, ἰούσα, ἰόν is the one present part. in -ών, -ούσα, -όν with this accent: all other participles in -ών, i.e. that are oxytone in the nom. sing. masc., are 2nd aorists. [ῶν does not count, as it has no other syllable to accent on; and of course compounds of ῶν and ἰών are accented like the simple forms.]

B. In regard to the **meaning** of εἶμι the important point to be noticed is that the indic. is regularly used as a *future*, and that the opt. infin. and part. count as pres. or fut. according to the sense. The infin. ἰέναι may therefore have any one of the following uses:—

a. It may be the ordinary infin. rendered by “to” and not representing any other mood: in which case it may usually be replaced by the aor. without changing either the time or the sense. βούλεται ἰέναι (or ἔλθεῖν).

b. It may be rendered by “to” as above, but may stand for the imperative of the direct discourse. κελεύει αὐτοὺς ἰέναι (ἔλθεῖν), *he commands them to go*. O.R. ἔτε (or ἔλθετε), *go!*

It may depend on some verb of *saying* or *thinking*, and may then represent—

c. the pres. indic. of O.R.—i.e. some form of ἔρχομαι (*not of εἶμι*, as this in the indic. is regularly *fut.* in sense). λέγει ἰέναι παρὰ βασιλέα, *he says he is going to the king*. O.R. ἔρχομαι, *I am going*, i.e. *am actually on my way now*.

d. the fut. indic. of O.R. λέγει αὔριον ἀπιέναι, *he says he is going away to-morrow*. O.R. αὔριον ἄπειμι, *I am going away (= shall or will go away) to-morrow*.

e. the imperf. indic. of O.R. λέγει αὐτὴν ἵναί τὸν αὐτὸν τρόπον, *he says that she came (on) in the same manner.* O.R. ἦει.¹

REM. The 4th use (d) is the only one peculiar to this verb.

C. The compounds will usually explain themselves by the meaning of the preposition and verb. Any that need special notice will be found under ἔρχομαι.

Εἶπ-. On this stem are found 2nd aor. εἶπον, *I said*, with a few forms of a first aor. The synopsis of εἶπον is εἶπον, εἶπω, εἶποιμι, εἶπέ (notice accent), εἶπειν, εἶπών. a. Of the a forms εἶπας is the only form of the indic. much used in Attic. In the imper. εἶπον, though classic, is less freq. than εἶπέ; but “εἶπάτω, εἶπατον, εἶπατε are more used by the Attics than the corresponding forms of the 2 aor.” (Veitch). It follows then that εἵπετε is indic., and εἶπατε imperative. b. As εἶπον has no pres., λέγω or φημί usually supplies the place of one. We may give the forms thus:

pres. λέγω or φημί: pres. pass. λέγομαι.

impf. ἔλεγον or ἔφην: impf. pass. ἐλεγόμεν.

fut. act. λέξω or φήσω or ἐρῶ (liquid fut. on stem ἐρ-).

aor. act. ἔλεξα or ἔφησα or εἶπον.

perf. act. εἶρηκα. pluperf. εἰρήκη.

perf. pass. λελέγμαι, but much oftener εἶρημαι.

plup. pass. (ἐλελέγμην?), εἰρήμην.

aor. pass. ἐλέχθην or ἐρρήθην.

fut. pass. λεχθήσομαι or ῥηθήσομαι.

fut. perf. pass. λελέξομαι or εἰρήσομαι, which differ little, if any, from the simple fut. pass.

c. In some of the compounds of εἶπον the pres. is supplied by ἀγορεύω; e.g. ἀπαγορεύω (τινὶ μὴ ἔλθειν), *forbid (any one to go: notice the neg. in Gr.)*, ἀπερῶ, ἀπείπον. So, the word for *accost, speak to*, is προσαγορεύω, προσερῶ, προσεἶπον, προσεἶρηκα, προσεἶρημαι, προσερρήθην (προσρρηθῶ, etc.).

For further points in regard to these verbs, see εἶρω and λέγω.

¹ It is equally correct in many places to say that the pres. infin. may stand for the *historical present* of O.R.; because every histor. pres. may be replaced by an imperf. — though not *vice versa*. Thus, above, the O.R. may be ἔρχεται, *she comes (= came) on*. Xen. Mem. 2, 1, 23.

Εἶργω, *shut in, coop up*, is reg. in its forms, **εἶργον**, **εἶρξω**, **εἶρξα**, no pf., **εἶργμαι**, **εἶρχθην**, and would not be entitled to a place among irreg. verbs except for another form of the pres. (**καθ**)**εἶργνυμι** that occurs only very rarely, however, in A.p. **καθεἶρξω**, **καθεἶρξα**, **καθεἶργμαι** are the other tenses of this compound. **ἐν τῇ πόλει ὑμᾶς καθεἶρξαντες**, *having penned you up in the city* (restricted you to the city limits). **καθειργμένοι ἐν τῷ σταυρώματι**, *cooped up in the stockade*. **τοὺς εἰρχθέντας ἐξήγε**, *he brought out (= released) those who had been imprisoned*. **εἰκτὴ** = *prison* = **δεσμωτήριον**. Cf. **ἔργω**.

b. With smooth breathing **Εἶρω**, the meaning is *shut out, exclude, prevent*; the forms are reg., but there is no perf. The common verb for *prevent, hinder* is **κωλύω**, which is reg. in all of its forms, and has pf. **κεκόλυκα**. For fut. *pass.* both of these verbs use fut. *mid.* **εἶρξομαι**, **κωλύσομαι**.

[Εἶρω.] From this present tense, which is unattic, come the tenses **ἐρῶ**, *I will say*, **εἶρηκα**, **εἶρημαι**, **ἐρρήθην**. For the aor. **εἶπον** is used, which see. In the aor. *pass.* **ἐρρήθην** is sometimes met with, in place of the usual **ἐρρήθην**; but this is only in the *indic.* The other moods are **ῥηθῶ**, **ῥηθείην**, **ῥηθῆναι**, **ῥηθείς**, all with **η**. The forms **εἶρηκα**, etc., are also explained as coming from a stem **ρε**.

οὔποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ τὴν τῶν βαρβάρων φιλιᾶν εἰλόμην, *never shall any one say that I chose the friendship of the barbarians*. **εἶρηκά σοι πᾶσαν τὴν ἀλήθειαν**, *I have told you the whole truth*. **ἦα ἐρῶν**, *I was going to say*. **περὶ αὐτοῦ πάντ' εἶρηκα πρὸς ὑμᾶς**, *I have told you everything about it*. (Notice that "to speak, say, or tell to any one" is either dat. or **πρὸς** with accus.) **τὰ δεινότατ' εἰρήκει τὸν Ἀρίσταρχον**, *he had been saying the most dreadful things about Aristarchos*. **τί ἡμᾶς ἐροῦσιν οἱ πολλοί**; *what will people say about us?* **τὸ προρρηθέν**, *that which was stated before*. **οἱ ἐκεῖ λόγοι ῥηθέντες**, *the speeches that were spoken there*. **τὰ μέλλοντα ῥηθήσεσθαι**, *the things that are going to be said*. **τῆς ἀγγελίας καθ' ὁδὸν αὐτοῖς ῥηθείσης**, *the news having been told them on the road*.

b. The fut. perf. **εἰρήσεται** (the only form of this tense, perhaps, found in Attic) is used in the sense of a future, and very often as a sort of parenthesis, equivalent to *the truth must be spoken, the truth will out*. **καὶ τότε — εἰρήσεται γάρ —**, *and then — for I must out with it — etc.*

B. *Derivatives.* ῥήτωρ, ῥήτορος, *speaker, orator.* ῥητορικός, *skilled in speaking.* ἡ ῥητορική (sc. τέχνη), *the art of speaking, RHETORIC.* ῥητορεύω, *be a ῥήτωρ, as βασιλεύω = be a βασιλεύς.* ῥήμα, *something spoken, a word, phrase, expression.* As a term of grammar ῥήμα = *verbum* (ἐνεργητικόν, μέσον, ἢ παθητικόν, *active, middle, or passive*). ῥητός, *stated, agreed upon, specified.* ῥητὴ ἡμέρα, *an appointed day.* ἐπὶ ῥητοῖς, *on specified terms.* ἄρρητος, *ον, unspeakable.* ἀπόρρητος, *ον, means forbidden, prohibited, or more commonly not to be told, secret: οὐ γὰρ ἀπόρρητον ἦν, for it was not a secret.* ἀπόρρησις, *prohibition.*

Ἐλαύνω, *drive, march, ride, row, ἐλῶ (for ἐλάσω, ἐλάω), ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλασθην.*

The aor. mid. is occasionally found in Attic, as: *πειρώμενοι τοὺς πολεμίους ἐξελάσασθαι, striving to dislodge the enemy.* The verb is most common in compounds. Originally transitive, *drive cattle, ride a horse, row a boat,* it is also used as intrans., the object being understood. *ἔφη ἡμίλονον ἐλαύνειν, he said he was riding a mule. περιήλαυε τὴν πόλιν, he used to drive (or ride) around the city. τριήρη ταχὺ ἐλαύνειν, to row a trireme fast. ἐληλακότες οὖν ὡς σταδίους εἰκοσι πέντε ἢ τριάκοντα, so when they had rowed about five and twenty or thirty furlongs. μέλλω ἔλᾶν στρατὸν διὰ τῆς Εὐρώπης εἰς τὴν Ἑλλάδα, I am going to march an army through Europe into Greece. ταῦτ' εἰπὼν ἐφ' ἵππον ἀναβὰς ἀπήλαυεν, with these words he mounted his horse and rode off. οὐδεὶς ἡμῶν ἀπελήλαται τιμῶν, no one of us has been excluded from honors. πῶς τις τοὺς ἀνδρας ἀπελάττου τοῦ λόφου; how shall we drive the men from the hill? ἐφ' ἄρματος παρελαύνειν, to ride by in a chariot.*

Ἐλέγχω, *refute, convict, ἐλέγξω, ἤλεγξα, no perf. act., ἐλήλεγμα, ἐλήλεχθην.* Often used in the comp. *ἐξελέγχω. ΤΟ ΑΛΗΘΕΣ ΟΥΔΕΠΟΤΕ ΕΛΕΓΧΕΤΑΙ, THE TRUTH IS NEVER REFUTED.* ἐλέγξει τινα ποιοῦντά (πεποιηκότα) τι, *to convict any one of doing (of having done) anything.* ὁ ἐλεγχος, *an argument that refutes, disproof, refutation: τὰ ψευδῆ ἐλεγχον ἔχει, what is false admits of refutation, or involves (its own) disproof.* ἀνέλεγκτος, *ον, unrefuted.*

Ἔλκω, *draw, pull, ἐλκον, ἔλξω, ἐλκυσα, -εἰλκυκα, -εἰλκυσμαι, ἐλκύσθην (in A.P.?). ἀνέλκω, draw up. καθέλκω,*

draw down, launch (τὰς ναῦς, τὰς τριήρεις). ἄρμα ὃ ἵπποι εἰλικον λευκοὶ ὀκτώ, *a chariot drawn by eight white horses*. The pf. act. seems to occur only once in A.p., καθελκυκε, Dem. 5, 12.

Ἐμέω, *vomit*. ἤμουν, -ήμεσα, seem to be the only other Attic tenses. From ἐμετικός comes EMETIC.

Ἐννῦμι. See ἀμφιέννῦμι.

Ἐνοχλέω, *disturb, harass*, is reg. except its double augment, ἡνώχλουν, ἡνώχλησα, -κα. Pf. pass. παρηνώχλησθε, Dem. 18, 50, seems to be the only pass. form outside of pres. and impf. The word is from ἐν and ὁ ὄχλος, *crowd, mob*, which fully explains the meaning of *discomfort, annoyance*, expressed in the verb.

Ἐπαινέω, *praise*. See -αινέω.

Ἐπανορθόω, *set up straight* (ὀρθός), *correct* (rēctus, straight), is reg. exc. double augm. ἐπηνόρθωσα, -κα, -μαι, ἐπηνόρθωθην. The mid. is also used, ἐπηνόρθούμην, ἐπηνόρθωσάμην. The compounds ἀνορθόω, *set up, restore*, and κατορθόω, *set down straight, establish correctly* (ὀρθῶς) have reg. augment, ἀνóρθωσα, etc., κατόρθωσα, etc. Used intrans. κατορθόω = *succeed*: τοῖς ἐπιχειρήμασιν οὐ κατορθοῦμεν, *we are not succeeding in our attempts*.

β. ὀρθός = *straight, erect, correct*. ἡ ὀρθή πτώσις = *cāsus rēctus* = the nom. case. ὀρθότης = *uprightness* (of position), *correctness* (τῶν λογισμῶν, *of one's calculations*). ἐπανόρθωμα, *a correction* (ἀμαρτημάτων, *of mistakes*). The word for *success* is not κατόρθωσις in A.p., but εὐτυχία or εὐτύχημα or εὐπράγιά. *successful, εὐτυχής*.

Ἐπιμέλομαι or ἐπιμελοῦμαι. See μέλω, β.

Ἐπίσταμαι, *know, understand*, ἐπιστήσομαι, ἡπιστήθην (D.P.). No perf. In regard to this verb, notice:

a. that even if it was originally a comp., ἐπι-στα-, (cf. *understand*) — the view most generally held — still it was not felt to be a comp. with ἐπί; hence the augm. is ἡπ-. b. that some of its forms differ by only one letter from the corresponding forms of ἐφίσταμαι, mid. of ἐφίστημι. c. that pres. subj. and opt. accent as if there were no contraction (cf. δύναμαι): ἐπίστωμαι, ἐπίστη, ἐπίστηται, etc., from

ἐπιστά-σθαι, etc. Opt. ἐπιστάμην, ἐπίσταιο, ἐπίσταιτο, etc. Cf. ἐφιστάμαι, -ῆ, -ῆται: ἐφισταίω, -αίτο, etc. *d.* that impf. has in 2nd sing. ἤπιστω (rarely ἤπιστας). Pres. imperat. usually ἐπίστω. *e.* that aor. pass. has only *active* meaning (D.P.). *f.* that with infin. it means *know HOW to* —, while with the participle it means *know THAT* a thing is so, equivalent to ὅτι or ὡς with indic. or opt. [Cf. μανθάνω, *a* and *b*, and οἶδα, REM.] *g.* that it is *not* the word for *know* in the sense of *be acquainted with* a person (French *connaître*, German *kennen*). For this use γινώσκω or οἶδα.

Knowledge is ἐπιστήμη. ἐπιστήμων. ἐπιστήμον, *having knowledge of* (τινός), *knowing how* (λέγειν τε καὶ σιγᾶν, *both to speak and to be silent*). ἀνεπιστήμων, ἀνεπίστημον, *not knowing how, ignorant*.

Ἐπομαι, *follow* (τινί), εἰπόμην, ἔψομαι, ἐσπόμην. No perf.

a. Stem is same as *seq* in *sequor*. See under ἄλλομαι. ἐπ- is thus for σеп- and 2nd aor. ἐσπόμην has lost the ε (so ἐσχόμην on stem σеч-; see under ἔχω), and the rough breathing is doubtless used, because pres. impf. and fut. have it. The comp. ἐφέπομαι, *follow on* (or *after*) has as its synopsis: ἐφεσπόμην, ἐπίσπωμαι, ἐπισποίμην, ἐπίσπου, ἐπισπείσθαι, ἐπισπόμενος. The 2nd aor. in its *simple* form seems to be limited to the indic.: οὐχ ἔσπου τοῖς λεχθεῖσιν, *you did not follow the discussion*.

b. ἀκολουθέω, reg. but no pass., also means *follow* (τινί). ἀκόλουθος, *a follower, attendant*. As an adj. it means *consistent with*; τοῖς νόμοις ἀκολούθως, *consistently with the laws*. οὐκ ἀκόλουθος, *inconsistent*. An ANACOLUTHON is a grammatical inconsistency, a sentence in which the last part does *not follow* the construction with which the sentence began.

Ἐράω, *love, be in love with, be enamoured of* (τινός), has only pres., impf. ἤρων, and aor. pass. ἠράσθην, *I became enamoured of, fell in love with* (Αὔτης, *Her*). Also pres. pass. ὁ ἐρώμενος, ἡ ἐρωμένη, *the beloved one*. νίκης ἐρώντες, *enamoured of victory*. οὐδέποτε ἀληθές οὐδέν εἰωθεν ἀπειλεῖν ἐρῶν ἐρωμένη, *a man in love is never accustomed to make any real threat to the woman he loves*. φύσει πως εὐάγωγόν ἐστι πᾶς ἀνὴρ ἐρῶν, *somehow every man when he is in love is naturally a very easy thing to lead*. ὁ ἔρως, ἔρωτος, *love*: Ἐρως τῶν θεῶν βασιλεύει, *Love is king of the gods*. [For ἀγάπη, *love*, see

στέργω, b.] ἔραστής, *lover*. ἔραστός, *beloved*: τὸ ἔραστον καλὸν καὶ εὐπρόν καὶ τέλειον καὶ μακαριστόν, *that which one loves is beautiful and gentle and perfect and blessed*.

Ἐργάζομαι, *work, do*, ἐργαζόμεν, ἐργάσομαι, ἐργασάμεν, ἐργασμαι, ἐργάσθην (pass. in meaning). The *apparent* irregularity in the augm. is explained by the stem *ferg-*. See B.

Perf. and plup. may be used as act. or pass. in sense: ταῦτα ἐργασαι, *you have done these things*. ταῦτά σοι ἐργασται, *these things have been done by you*. τὴν γῆν μισθοῦ ἐργασμένοι ἦσαν, *they had been tilling the ground for pay*. γῆ ἐργασμένη, *land that has been tilled*. λίθοι ἐργασμένοι, *wrought stones*. b. In the meaning *make*: οἰκοδόμημα διὰ ταχέων ἐργασμένον, *a structure (building) hastily made*. οὐδενὶ οὕτω καλῶς ὥς δρεπάνῳ (nom. δρέπανον) τῷ ἐπὶ τούτῳ ἐργασθέντι, *with nothing so well as with a scythe that was made for the purpose*. In the sense *make or render*, followed by a predicate, ἀπεργάζομαι is the word: or ποιῶ may be used. c. In the meaning *do*: τί ἐργάσω; *what did you do?* ἀξία γὰρ αὐτῷ θανάτου ἐργαστο εἰς ἐμέ, *for things worthy of death had been done by him to me*. It takes two accusatives, as is usual after verbs of doing: πολλὰ ὑμᾶς καὶ κακὰ ὤδε ἐργασται, ὁ παῖδες, *children, this man has done many evil things to you*.

REM. The four verbs for *do* are δράω, ἐργάζομαι, ποιῶ, and πράττω. Thus, *he appears to have done this* may be φαίνεται ταῦτα δράσας or δεδρακώς; ἐργασάμενος or ἐργασμένος; ποιήσας or πεποιηκώς; πράξας or πεπραχώς.

B. *Derivatives* are very numerous.

ἔργον, *WORK, deed*. Originally with the Digamma *férgron*, German *Werk*; English *WORK*. [For γ = k cf. γέν-ος, KIN: γνο-, KNOW: γόνυ, KNEE.] ἐργάτης, *workman, laborer, doer*. ἐργαστήριον, *a place to work in, workshop, factory*. ἐργαλεῖον, *something to work with, tool, implement*. In same sense, but a more common word, is ὄργανον; hence ORGAN. ἐργασίᾳ, *work, labor*; also *making, construction*, as: ἡ ἐργασίᾳ τειχῶν, ἡ ἐργασίᾳ ἱματίων, *the construction (making) of walls, of cloaks*. — ἐργάσιμα χωρία, *places capable of being tilled* (ἐργάσιμος, ον). — ἐργαστικός, or ἐργατικός, *working, industrious*. — ἐργώδης, ἐργώδες, *causing or requiring work, irksome*. — ἄργός, ον (from ἀ-εργ-; hence *ā*), *either not working, idle, lazy* (= ῥαθῦμος); or, *not worked, untilled, fallow*.

REM. ἄργός is one of the very few exceptions to the rule that adjectives beginning with "alpha privative" and ending in -ος, have recessive accent. Thus, by the side of δυνατός, *able*, is ἀδύνατος, *unable*.

δ. ἄργιᾶ = ῥαθυμιά = *idleness, laziness*. ἄργέω = *be* (or in aor. *become*) *without work, be (become) idle*. γῆ ἄργοῦσα, *land lying untilled*. In Dem. 27, 19 we find: ἐνίοτε μὲν φησιν ἄργῆσαι τὸ ἐργαστήριον, *sometimes he says the factory stopped work*; and in § 20, speaking of the same thing: "ἂν μὲν οὖν ἄργὸν φῆ γενέσθαι, *if, therefore, he says that it stopped work*, in which the adj. with γενέσθαι is used as the exact equivalent of the "ingressive" aor. ἄργῆσαι. ἐνεργός, *on, at work, active, busy*; of land or money it means *yielding, productive*. From two unattic words ἐνέργεια and ἐνεργητικός come ENERGY and ENERGETIC. ἡμέτερόν τι καταλείπειν, *to leave anything half-finished*.

c. From εὖ and ἐργ- we have εὐεργέτης, *benefactor*. εὐεργεσιᾶ or εὐεργετήμα, *benefaction, benefit*. εὐεργετέω, *benefit, do good to*. Augments εὐεργ- or εὐήργ-. κακοῦργος (κακο-εργ-), *evil-doer*. κακοῦργιᾶ, *ill-doing, villany, etc.* κακοῦργέω, *be vicious, be an evil-doer*. With the accus. it means *do ill to, harm, injure*. — πανούργος, *one who will do any and everything (πάν)*; hence, like κακοῦργος, *a villain, scoundrel*. πανούργιᾶ, *rascality, villany*. πανούργέω, *be a villain, etc.* πάρεργος, *on, means by the side of one's work, i.e. not the real or main work, but something incidental to it*; and πάρεργον denotes *this side work*. To do anything ἐν παρίργῳ, is to do it as a piece of work subordinate to the main work on hand.

συνεργός, *co-worker, helper, partner*. συνεργέω, *co-operate (τινί)*. γεωργός, *a husbandman, tiller of the ground, farmer*. γεωργιᾶ, *agriculture, tillage*. γεωργέω, *be a farmer*.

Ἐργω, *shut in* (see εἰργω), has fut. ἔρξω, and aor. in unaugmented moods, e.g. in such forms as καθέρξης, περιέρξαντες, ξυνέρξαντες.

ἔρομαι, a doubtful present. On stem ἐρε- is a fut. ἐρήσομαι = ἐρωτήσω = *I shall ask*; and on stem ἐρ- is a 2nd aor. ἠρόμην (ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος) = ἠρώτησα = *I asked*. Other tenses are supplied by ἐρωτάω, which is complete and regular. The compounds ἀν- and ἐπερωτάω, ἀν- and ἐπερήσομαι are also used.

For aor. *I asked* we may therefore use any one of 6 words: ἥρώτησα, ἀνηρώτησα, ἐπηρώτησα, ἠρώμην, ἀνηρώμην, ἐπηρώμην. These words take the accus. of the person asked, and are followed by an *indirect question*. When followed by the *infin.* ("I asked him not to do that"), the word is δέομαι. See the second δέω. "To ask any one for anything" is αἰτεῖν with accus. of person and accus. of thing.

b. ἐρώτημα, *question*: ἡ πρὸς τὸ ἐρώτημα ἀπόκρισις, *the reply to the question*. ἐρώτησις, *a questioning; a question*. Properly, ἐρώτημα = τὸ ἐρωτηθέν, *the thing asked, question*: and ἐρώτησις = τὸ ἐρωτᾶν, *questioning, asking questions*.

ἔρρω, *be gone, perish*, seems to have no impf., and the other tenses [ἐρρήσω, ἔρρησα, -ήρρηκα] are perhaps only poetical. ἂν ὕμεις ἀπέλθῃτε, ἔρρει τάμει (= τὰ ἐμὰ) παντελῶς, *if you go away, my fortunes are entirely ruined*. The imper. ἔρρει is often used as an imprecation, *plague take you! or, go to the mischief!* Do not confound ἔρρει, the pres. tense of this verb, with ἔρρει, *was flowing*, from ῥέω.

ἔρχομαι, *go or come*, impf. ἦα or ἦειν (from εἶμι), fut. εἶμι (see this verb), ἦλθον, ἐλήλυθα.

Note the following points: a. ἡρχόμην is rarely impf. of this verb, but is nearly always from ἄρχομαι, *I begin, am ruled*. b. ἔρχομαι is not much used outside of the indic., so that the synopsis of the pres. tense is ἔρχομαι. ἔω, ἰοίην, ἴθι, ἰέναι, ἰών. c. Synopsis of the future is εἶμι, ἰοίην, ἰέναι, ἰών. These last 3 forms therefore have to do duty either as pres. or fut. d. ἦλθον is shortened from Homeric ἦλυθον (syncope). Imperat. ἐλθέ, ἐλθέτω, ἔλθετον, etc., but δὲλθε with reg. accent. e. Perf. ἐλήλυθα (2nd pf.) is formed on stem ἔλυθ- with Attic redupl. In place of ἐλήλυθα, ἦκω, *I have (am) come* may be used. So, too, ἦκον as plupf. = ἐληλύθη.

B.

COMPOUNDS.

Of the 18 prep. ἔρχομαι is comp. with all except ἀμφί and ἀντί. [ἀμφέρχομαι in Homer.] We notice only the following. (See under εἶμι.)

1. διέρχομαι. *go through*, is very common in the sense of *go through in discourse, i.e. relate, recount*, either trans. or intrans. πάντα διελήλυθε, *he has related (got through with) everything*. περὶ

σομαι καὶ περὶ τούτων διελθεῖν, *I will try to give an account about these things also.*

2. ἐπέρχομαι, *go or come upon*, often means *attack* (come upon with hostile intent): ἐπίᾱσιν ἡμῖν, *they will attack us.* b. ἐπὶ ἡλθέ ποτέ σοι ἐνθυμηθῆναι ὅτι —, *did it ever occur to you to reflect that —.*

3. κατέρχομαι, *go or come down*, when used of exiles means *return, come back*; just as κατάγω means *restore, bring back* one who has been banished. E.g. βουλόμενος κατελθεῖν πείθει Κορινθίους ἑαυτὸν κατάγειν, *wishing to return he persuades the Corinthians to bring him back.*

4. μετέρχομαι, *go after, in quest of*: τὰ ἐπιτήδεια μετιέναι (or μετελθεῖν), *to go after provisions.*

5. In ὑπέρχομαι, ὑπό has its frequent sense of *underhand*; hence, the verb means *to court a person's favor by cringing to him*, to ingratiate one's self with him in unworthy ways, etc. ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους, *you will live — just think of it! — cringing to all men.*

C. ὁ or ἡ ἐπηλυς, ἐπήλυδος, *one who comes to a place*, hence, *a stranger, new arrival*. [The usual word for *stranger* is ξένος.] In the same meaning is προσήλυτος (unattic). In the sense of "one who comes over" it means PROSELYTE. Τὸ Ἠλύσιον (Homeric) πεδῖον, *the plain of arrival*, is ELYSIUM.

ἔσθω, *eat*, ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἡδέσθην, the last two forms being perhaps found only in comp. ἀπ-, κατ-.

The stem ἐδ- is seen in Latin *edō* and in *edible*. From ἡ σὰρξ, σαρκός, *flesh*, and φαγ- we get SARCOPHAGUS (σαρκοφάγος); i.e. *carnivorous*. At Assos (on the mainland, just north of the island of Lesbos) there was found a kind of stone that consumed the flesh of the dead when buried in coffins made of it. Then the word came to denote any kind of stone coffin. For *Oesophagus* see under φέρω. ἔδωδῃ, *anything to eat, food*, for which σίτος (ὁ) is the usual word. ἔδωδῃ καὶ πόσις, *food and drink*. ἔδωδιμος, *edible*: ἔδωδιμη ῥίζα, *an edible root*.

ἔστιώ, *entertain, feast* (any one) is reg. exc. augment: ἐστιάσω, ἐστιάσα, ἐστιάκα, ἐστιάμαι, ἐστιάθην. The

pass. forms, with fut. mid., not fut. pass., may often be rendered intrans., *feast, banquet*. *ἐστῆαισις*, a *banqueting, feast, entertainment*.

NOTE. — Verbs beginning with *ευ-* should regularly augment *ηυ-*, and inscriptions testify in favor of this. But MSS. frequently leave *ευ-* unaugmented, and so some of our texts give the augment, while others omit it.

Εὔδω, *sleep*, usually *καθεύδω*, impf. *ἐκάθευδον* or *καθηῦδον*, *καθευδήσω*. The aor. is supplied by *κατέδαρθον* (see *δαρθάνω*) or by *ἐκοιμήθην*, pass. of *κοιμάω*, properly *put to sleep*, of which *κοιμῶμαι*, *ἐκοιμώμην*, and *ἐκοιμήθην* are the only tenses in classic prose. We may exhibit the different verbs for *sleep* as follows:

Pres.	<i>καταδαρθάνω</i>	<i>καθεύδω</i>	<i>κοιμῶμαι</i>
Impf.	?	<i>ἐκάθευδον</i> or <i>καθηῦδον</i>	<i>ἐκοιμώμην</i>
Fut.		<i>καθευδήσω</i>	
Aor.	<i>κατέδαρθον</i>		<i>ἐκοιμήθην</i> (D.P.)
Perf.	<i>καταδεδαρθήκως</i> once in Plato.		[<i>κεκοίμημαι</i> late.]

δ. καταδαρθάνω strictly means *I am sleepy*. ὦ Σώκρατες, ἐγρήγορας ἢ καθεύδεις; *Socrates, are you awake or asleep?* εἰσὶ τινες οἱ καθεύδοντες ἀνίστανται καὶ πορεύονται ὥσπερ οἱ ἐγρηγορότες, *there are some people who get up in their sleep and walk about, just as those (do) who are awake*. ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, *on that night no one slept*. ποῖόν τινα ὕπνον ἐκοιμῶ; *pray, what sort of a sleep were you having?*

c. From *κῶμα* (Epic), *deep sleep*, comes *COMA*, an unnatural sleep. Hence the adj. *comatose*. From *κοιμητήριον* (unattic), a *sleeping place*, comes *CEMETERY*.

Εὐρίσκω, *find*, *εὐρήσω*, *ἡύρον*, *ἡύρηκα*, *ἡύρημαι*, *ἡύρέθην*. In the mid. *find for one's self, obtain, get*, *εὐρίσκομαι*, *εὐρήσομαι*, *ἡύρόμην*, *ἡύρημαι*. The augmented tenses also have *εὐρ-*, as *εὔρον*. *εὔρε* is indic., *εὔρε* is imperat. But in comp. *ἐξεύρε* and *ἐξευρε*.

δ. ἡ πόλις εὐρεθήσεται τοῦτο πεποιηκυῖα, *the State will be found to have done this*. (Notice the participle; the infin. is rarely used

with εὐρίσκω). Verbals εὐρετός, *having to be found*, and εὐρετός, *capable of being found*. δεινότερόν τι τούτου εὐρετέον, ἢ —, *something more dreadful than this must be found, or else* —. (ἢ = *or*, and also *or else*.) c. εὐρετής, *a finder, discoverer*; χρόνος ὁ εὐρετής, *Time is the discoverer*. (The art. with εὐρ. shows that it is the subject, and so χρόνος is predicate.) εὐρετικός, *skilled in finding, inventive*. εὑρεσις, *a finding, discovery*. εὑρημα, *a find, discovery*. The compounds ἀν-, ἐξευρίσκω, *find out, discover*, are frequent. From the joyful exclamation of Archimedes, εὔρηκα, εὔρηκα, *I've found it! I've found it!* has descended the exclamation EUREKA!

ἔχω, *have, hold*, εἶχον, ἔξω (and, less frequent, σχήσω), ἔσχον, ἔσχηκα. In mid. ἔχομαι, εἰχόμεν, ἔξομαι (less frequent, σχήσομαι), -εσχόμεν, -έσχημαι.

A. *Forms.* a. The stem is σεχ-, of which ἐχ- is another form. [See under ᾠλομαι for interchange of σ and rough breathing.] From ἐχ- is formed the present system ἔχω, εἶχον, ἔχομαι, εἰχόμεν, the smooth replacing the rough breathing for euphony. From ἐχ- ἔξω and ἔξομαι are reg. σεχ- gives 2nd aor. ἔσχον and -εσχόμεν, the ε being cut out (cf. ἤλθον for ἡλυθον, see ἔρχομαι, d). By metathesis σεχ- gives σχε-, and from this the forms σχήσω, σχήσομαι, ἔσχηκα, ἐσχέκη, ἐσχημαι, -εσχήμεν are formed regularly.

b. The syn. of 2nd aor. act. is ἔσχον, σχῶ, σχοίην, σχέε, σchein, σχῶν, σχοῦσα, σχόν. There is no contraction in the subj., but the accent follows the analogy of all other monosyllabic subjunctives, ᾤ, ᾗς, ᾗ; στή, στής, στή, etc. The opt. has the form σχοίην, σχοίης, σχοίῃ (pl. σχοίμεν, σχοίτε, σχοίεν) in the simple verb only. In comp.: παρέσχον, παράσχω (παράσχης, παράσχη, etc.), παράσχοιμι, παράσχεε, παρασχεῖν, παρασχών.

c. An unattic aor. pass. ἐσχέθην is found.

B. *Meanings.* a. *have*. b. *hold*. c. *be able* (= δύναμαι). d. *with adverbs* = *be*, as: εἰ τοῦθ' οὕτως ἔχει, *if this is so*. καλῶς ἔχει, *it is well*. Notice then, that very frequently *an adverb with ἔχω* must be rendered by the corresponding adjective with εἶμι, as: ὀκνηρῶς ἔχει = ὀκνηρὸς ἐστίν = *he is reluctant*. οὗτος ὁ νόμος κάκιον ἔξει, *this law will be worse*, = κακίων ἔσται. In Anab. 1, 1, 5 Xen. has both constructions: ὥς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ, *in order that they might be able to carry on war and might be well*

disposed towards him. He might have written *ικανῶς ἔχοιεν* and *εὐνοϊκοὶ εἴησαν*.

e. Know (as *habeō* in Latin): *οὐκ ἔχοντες ὅ τι γένωνται*, not knowing what was to become of them. (Direct question, τί γενώμεθα;)

f. In the mid. *ἔχομαι* means *hold one's self* to a thing, *keep hold of* (τινός). *τῆς αὐτῆς γνώμης ἔχομαι*, I hold to the same opinion.

β. This easily gave rise to the meaning *next to, adjacent, hard by*, etc. *εἰς τὴν ἐχομένην νῆσον ἐξέπλευσαν*, they sailed out to the adjacent island. So, in telling the order in which things were arranged: "the horsemen were on the right; next to these were the hoplites; next to these —," etc. *ἐχόμενοι δὲ τούτων ἦσαν οἱ ὀπλίται, ἐχόμενοι δὲ τούτων* —.

C. DERIVATIVES are numerous, and on the various stems *ἐχ-*, *ἐξ-*, *σχε-*, *σχη-*, *όχ-* (cf. *λέγω, λόγος; στέλλω, στόλος; πέμπω, πέπομψα, πομπή*, etc.), and *ισχ-*, from *ισχω*, a side-form of *ἔχω*; see the verb.

a. Stem *ἐχ-*. *ἐχόντως*, adv. from *ἔχω*, used in the phrase *νοῦν ἐχόντως*, *sense having-ly*, i.e. *sensibly*. *ἐχῦρός*, *able to hold or keep*; hence of places, *strong*, as: *ἐχυρόν χωρίον ἐν τοῖς ὄρεσιν*, a strong position in the mountains. *ἐχυρωτέρᾳ δυνάμει*, a stronger force. For *ισχυρός*, *strong*, see *ισχω*.

b. Stem *ἐξ-*. *ἐξίς, ἐξέως*, a *having*. 2. From the intrans. use of *ἔχω*, as *οὕτως ἔχει*, *it is thus*, *this is the state of the case*, or *the condition of affairs*, *ἐξίς* = *state, condition*. *εὐεξία* and *καχεξία* = *good condition* and *bad condition*, as: *λόγοι περὶ εὐεξίαν τε τῶν σωμάτων καὶ καχεξίαν*, discourses (discussions) about (the) good and bad condition of our bodies. In *καχεξία*, the *χ* arises from the roughening of *κ* before the aspirate (*κακ' ἐξία*). This gives physicians their technical words *CACHEX'Y* (*ch* pron. like *k*) and *CACHE'CTIC* (from *καχεκτικός*, unattic).

β. *ἐξῆς* and *ἐφεξῆς*, *next in order, succeeding*, are connected with *ἔχομαι* in its sense of *adhering to, adjacent, next* (see B, f). The abbreviation *κ.τ.ξ.* = *καὶ τὰ ἐξῆς* = *and the next* (or *succeeding*) *things* = *κ.τ.λ.* = *καὶ τὰ λοιπά* = *and the remaining things* = *et cetera*. *πλεονεκτέω* = *have more* (than others, or than one's share); *have the advantage*. It also means *be a πλεονέκτης*, i.e. *one who always wants to have more, be greedy, selfish, grasping*, etc. *πλεονέκτημα*, a *gain, an advantage*. *πλεονεξία*, *greediness, selfishness; advantage*. *μειονεκτέω*, *have less, be at a disadvantage*. *μειονεξία*, *disadvantage*.

c. Stem **σχ-**. **σχέσις**, the way a thing has itself, its nature, constitution, fashion: **πρέπουσαν ἔχειν σχέσιν καὶ τριχῶν καὶ ἐσθῆτος**, to have a becoming fashion both of hair and of dress. **σχεδόν**, nearly, almost; like **ἐξῆς**, connected with **ἐχόμενος**, near.

d. Stem **σχη-**. **σχῆμα**, the way a thing has or holds itself; hence form, shape, fashion; bearing, demeanor, mien, carriage, etc. **τὸ σχῆμα τοῦ κόσμου τούτου**, the fashion of this world. From **σχῆμα** in the sense of a figure, sketch, plan, comes **SCHEME**. Hence a **Schemer** is a planner. From **σχῆμα**, **σχήματος**, comes **σχηματίζω** (or in mid. **σχηματίζομαι**), give fashion or shape to, arrange. **ἀσχήμων**, **ἀσχημον**, unshapely, unseemly, indecorous, ugly. **εὐσχήμων**, **εὐσχημον**, shapely, seemly, decorous. **ἀσχημοσύνη**, unseemliness, indecorum. **εὐσχημοσύνη**, seemly deportment, decorum. **ἀσχημονέω**, behave with impropriety. **εὐσχημονέω**, behave with propriety.

e. Stem **ὄχ-**. **ὄχέω**, in Attic only pres. and impf., carry, convey; usually in the passive; **ὀχεῖσθαι ἐφ' ἄρματος (ἐφ' ἵππου)**, to ride in a chariot (ride on horseback). **ὄχέω**: **ἔχω** = **φορέω**: **φέρω**. **ὀχετός**, something that carries or conveys, a channel, canal. **ὄχημα**, vehicle, carriage. From **τὰ ἡνία**, the reins, and **ὄχ-**, we have **ἡνίοχος**, driver (the man who holds the reins); **ἡνιοχία**, driving; **ἡνιοχεῖν**, to drive.

D.

COMPOUNDS.

1. **ἀνέχω**, hold up, is used chiefly in the mid., and has double augm. **ἡνεχόμεν** and **ἡνεσχόμεν**. [Pf. act. of this comp. is late, and pf. mid. seems not to occur at all.] From holding one's self up under a burden, easily comes the meaning endure, put up with, followed by participle. **οὐκ ἡνείχετο σιγῶσα**, she could not endure to keep silent. **οὐκ ἂν ἀνασχολέμην** ("potential" opt.) **ἰδὼν τινα τοῦτο ποιοῦντα**, I can't endure to see any one doing this. **ἀνασχετός**, **όν**, and **ἀνεκτός**, **όν** = **endurable**; **νομίσας ταῦτ' οὐκ ἀνεκτὼς ἔχειν** (= **ἀνεκτὰ εἶναι**), thinking these things to be unendurable. **ἀνοχή**, usually pl. **ἀνοχαί** = a holding up (i.e. cessation) of hostilities, hence truce, armistice. **ἀνοκωχή** (also spelled **ἀνα-**) means the same thing, and so does **ἐκχειρίᾱ** (**ἔχω** and **χεῖρ**, holding the hands off).

2. **ἀντέχω**, hold against, withstand (**τινι**); also hold out. **οὐκέτι ἀντεῖχον**, they could no longer resist (or, hold out). Also, **ἀντίσχω**. **ἀντίσχη** is 2nd aor. from **ἀντέχω**, or pres. from **ἀντίσχω**. We distinguish by accent **ἀντισχοῦσα** and **ἀντίσχοῦσα**, but not **ἀντισχοῦσης**. See **ἴσχω**.

3. ἀπέχω, *hold off*, is generally intrans. in the act., meaning *be distant from*: πολλὴ ἀλλήλων ἀπέειχον, *they were far distant from one another*. In the mid. ἀπέχομαι τινος = *I refrain from something*, i.e. *hold myself off from it*: λέγεται αἰσχρῶν κερδῶν ἀπέσχησθαι, *he is said to have refrained from disgraceful gains*.

4. διέχω, lit. *hold or keep apart*, is usually intrans. = *be separated, be distant*, like ἀπέχω.

5. ἐνέχω, mainly in pass., but with ἐνέχομαι and ἐνεσχόμεν in passive sense, *be held in*, i.e. *caught or entangled in*: ἐνέσχετό που ἐν τοῖς τῆς νεῶς σκεύεσιν, *it became entangled somewhere in the ship's rigging*. ἐν τῇ αἰτίᾳ ἐνέξει, *you will be liable to the charge* (the charge will have a hold on you). τῷ νόμῳ ἐνοχος, *amenable to the law*.

6. ἐξέχω (rare) is intrans. = *project, be prominent, excel*. Hence the expression (unattic) κατ' ἐξοχήν = *per excellentiam* = *par excellence*.

7. ἐπέχω, lit. *hold on*, is used intrans. = *wait, stop*. ἐπίσχε! *hold on there!* οὐ πολὺν δὲ χρόνον ἐπισχὼν ἦκεν, *and after waiting no great time he came back*. b. In a sentence such as ἐπέσχομεν τοῦ δακρύνειν, *we CEASED our weeping*, the idea literally is, *we put a check upon it*, the notion of checking or stopping being closely connected with *holding*. c. Not so apparent is the meaning *prevail, extend over*, which ἐπέχω frequently has. Still, we say "a law holds in one State, but does not hold in another," where *holds* = *prevails*. So, Thuc. says: σεισμοὶ ἐπέσχον ἐπὶ πλείστον μέρος τῆς γῆς, *earthquakes prevailed (extended) over a very large part of the earth*. These ideas of *holding, checking, prevailing* are the most common ones for ἐπέχω.

d. From ἐποχή (unattic) comes EPOCH, which, as a *period of time*, is the time during which some particular influence, government, etc., *holds or prevails*. As a *point of time*, the underlying idea is that of a *halt or pause* at one of the turning-points in an individual's or nation's life.

8. κατέχειν, *hold down, repress, restrain, check*, etc. Κρίτων οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, *Krito was unable to restrain his tears*. τοὺς πρέσβεις κατασχεῖν, *to detain the ambassadors*. b. Intrans. it is used like ἐπέχω in the sense of *hold, prevail*, etc.

9. μετέχω (τινός τινι), *have something with another*, i.e. *share*. μεταδίδωμι = *share*, when it means *give a share*; and μεταλαμβάνω = *share*, when it means *receive a share*.

10. παρέχω, *afford, occasion, cause*: πράγματά τινι παρέχειν, *to give trouble to any one.* ἡδονὴν παρέσχευ, *it afforded pleasure.* παρασχεῖν τούτῳ πρόφασιν δικαίαν, *to furnish this man with a just excuse (pretext).* b. The mid. is often used in pretty much the same sense as the active. In Attic courts παρέχεσθαι was the regular term for *producing or bringing forward witnesses*: ἐὰν βούλῃ κατ' ἐμοῦ μάρτυρας παρασχεσθαι, *if you want to bring witnesses against me.*

11. περιέχω, *hold about or around, i.e. surround, embrace, comprise, etc.* τέτταρες γραμμαὶ περιέχουσαι χωρίον, *four lines surrounding a space.* τὸ Κύρου στράτευμα πάντοθεν περιείχετο ὑπὸ τῶν πολεμίων, *the army of Cyrus was surrounded on all sides by the enemy.* πάντα τὰ μέρη ὑπὸ τοῦ ὅλου περιέχεται, *all the parts are comprised (included, contained) in the whole.* In this last sense περιλαμβάνω may also be used.

12. προέχω, *hold before, or in front of*: τῷ χεὶρι προέχων ἐνεπὶ διζον τὸν παλόντα, *I held my hands in front and impeded the striker.* [Notice that *impede* (in and pēs, pēdis) and ἐμποδίζω (ἐν and ποῦς, ποδός) are formed alike.] b. It is often used intrans. = *be before, surpass, excel*: μικρόν προέχειν ἐν τοῖς μεγάλοις, *to excel a little in great matters.* πρόσχημα, *something held before, i.e. an excuse, a pretext, another word for which is πρόφασις.*

13. προσέχω, *hold to or towards*, most common in νοῦν προσέχειν, *to hold the mind to a thing, pay attention, give heed*: δεῦρο τὸν νοῦν πρόσχετε, *direct your attention hither.* νοῦν is sometimes omitted: προσέχων ἀκουσάτω, *let him listen attentively.* — The word also means *have in addition, or besides*: τὴν οἰκίαν προσέξεις, *you will have the house besides.*

14. συνέχω, *hold together*: τὸ δέρμα τὰ ὀστά συνέχει, *the skin holds the bones together.* τὸ στράτευμα συνέχειν, *to keep the army together.* b. The pass., besides the literal meaning, is also used in the sense of *be distressed, afflicted*; no doubt this meaning is founded upon the tendency pain has to make a person double himself together: ἀνιάτοις νοσήμασι συνεχόμενος, *afflicted with incurable diseases.*

c. The adj. συνεχής = *continuous* (σύν = *con*, and ἔχω = *hold*, = *teneō*). συνεχῶς πολεμεῖν, *to wage war continually.* συνέχεια = *continuity.*

15. *ὑπερέχω*, hold over or above, is commonly intrans., meaning excel, surpass: *ἄνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων ζῴων*, man surpasses the other animals in intelligence.

16. *ὑπέχω*, hold under. *ὑπεχε τὴν φιάλην*, hold the bowl under! Usually it means undergo, endure, suffer, as *κόλασιν*, chastisement; *τιμωρίαν*, punishment; *δίκην*, a trial.

Ἐψω, boil, *ἤψον*, *ἔψησω* or *ἔψησομαι*, *ἤψησα*. *κρέα*, meat; *ιχθύν*, a fish; *λίθον*, a stone (said when one is taking needless trouble). *ἔφθος*, boiled: *οὐχ ἐφθοῖς κρέασιν ἀλλὰ μόνον ὀπτοῖς*, not with boiled meats, but only with baked. (See *ζέω*.)

Z.

Ζάω, live (see *βιώω*), contracts *αι* and *αη* into *η*: hence infin. is *ζῆν*. Outside of pres. and impf. and fut. (*ζήσω*) the tenses are supplied by *βιώω*; and *βιώσομαι* is more frequent than *ζήσω*.

β. ζωή, life, Lat. *anima*, the vital principle, the loss of which is death. Geologists speak of 4 periods in tracing the history of life on the earth: 1. The AZOIC period, when there was no life. 2. The PALAEOZOIC, the time of the most ancient (*παλαιός*) form of life: the age of fishes. 3. The MESOZOIC, or middle period (*μέσος*): age of reptiles. 4. The CAENOZOIC, the new or recent period (*καινός*): age of mammals.

c. ζωός, alive: *ἓνα μὲν ζῶν ἔλαβεν, ἑπτὰ δὲ ἀπέκτεινε*, he took one alive, and slew seven. *ζῶον* (also *ζῶον*; but the form with iota is better), anything that has life; animal, living creature. This is the word so unfortunately translated *beasts* in Revelation, in speaking of the four Living Creatures around the Throne. ZOÖLOGY, the science of animals. EPIZO'OTY, a disease that seizes upon (*ἐπὶ*) animals; as EPIDEMIC is one that seizes upon people (*δῆμος*). From *ζω-* and *ἀγρεύω*, catch, we have *ζωγρέω*, capture alive. From *ζω-* and *γράφω*, paint, we have *ζωγραφέω*, paint; *ζωγραφία*, the art of painting; *ζωγράφος*, a painter; *ζωγραφικός*, skilled in painting. Properly the words would apply only to the painting of living things; but they were not limited to this. In fact, *ζῶα* itself often denoted, not animals, but figures, patterns, images.

Ζεύγνυμι, *yoke, join*, *ζεύω, ζεύεσθαι* (*ζευχα, late*), *ζευγμαι, ζεύγην*. [*ζεύχθην* is also found, but less freq.] "The mid. in the simple form seems not to occur in good Attic prose, but *διαζεύγνυσθαι* Plato and *συνεζεύξατο* Xen." (Veitch).

a. In the meaning *join* the Greeks used it of joining the two banks of a stream by a bridge, as: *Ξέρξης λέγεται τὸν Ἑλλήσποντον ζεύξαι*, *Xerxes is said to have built a bridge over the Hellespont. διῶρυξ πλοίοις διεζευγμένη*, *a canal with a pontoon bridge across it. For a bridge of boats* Xen. says *γέφυρα ζευγμένη πλοίοις*.

b. *διαζεύγνυμι* = *disjoin, separate* (*διά*), parts that had been *joined*. *διεζεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων*, *to be separated from the rest of the Greeks*. (Lit. *to have been separated*; but the perf. very often expresses not simply that the thing *has been done*, but also that it *remains* in the state or condition indicated by the action that has been performed; and our auxiliary verb *to be* expresses not merely (a) the simple doing of the thing, but also (b) this other idea of a completed action and a continuing state or condition resulting from it. In German (a) is expressed by the aux. verb *werden*, and (b) by *sein*. In the ex. last given, if *to be separated* meant *to become* (or *get*) separated, it would be in Greek *διαζεύγνυσθαι* or *διαζυγήναι*.) *συζεύγνυμι*, *yoke together*: *ἵπποι συνεζευγμένοι*, *horses yoked together*.

c. The noun *ζεύξις* is hardly Attic, exc. in comp. as *σύζευξις*, *a yoking together*. *ζυγόν* = *jugum* = *YOKE*, i.e. *the thing that yokes*. [For *γ* = *k*, see *ἐργάζομαι*, B.] We use *yoke* to denote *the animals yoked together, a team*; this is *τὸ ζεύγος*, which also means *the thing drawn by the team, chariot, carriage*, as: *ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν*, *to take upon a chariot a man who knows how to drive. τὰ ὑποζύγια*, *the beasts of burden* (the animals under the yoke).

d. From *ζεύγμα* (lit. *something formed by yoking*) comes the grammatical term *ZEUGMA*, an irregular joining of two words in a construction that rightly suits only one of the words. *E.g. I saw the thunders and the lightnings* (people can't see thunder). *κατηγοροῦσι καὶ διαβάλλουσιν ἀλλήλους*, *they accuse and slander each other*; the accus. belongs only to *διαβάλλουσιν*; *κατηγοροῦσιν* would rightly have the genitive.

Ζέω, *boil* (intrans.), *ζέσω, ζέσεσθαι*. *λίμνη μέλιων τῆς παρ' ἡμῖν*

θαλάσσης ζέουσα ὕδατος καὶ πηλοῦ (nom. πηλός), a lake larger than the sea is with us, boiling with water and mud. For boil as trans., see ἔψω. ζέσις, a boiling; ὕδωρ μέχρι ζέσεως ἔψειν, to heat water up to the boiling-point.

b. On this same root is ζήλος (ό), emulation, ZEAL. Zeal and fervor contain the same idea, as *fervidus* in Lat. means boiling. ζηλωτής, an emulator, imitator; later, a ZEALOT. ζηλώω, emulate. Another word from ζήλος is JEALOUS. Zealous and jealous are not far apart in sound, and unfortunately are frequently not far apart in meaning.

Ζώννυμι, gird, is rare in prose, and perhaps only in comp. Thuc. has pf. pass. (1, 6) written διεζωσμένοι and διεζωμένοι. The noun ζώνη, belt, girdle, is a good prose word, and gives ZONE, an imaginary belt around the earth.

H.

For ᾔδην or ᾔδη, I knew, see οἶδα. For ἦμαι, sit, see κάθημαι. Of Ἡμέ, say, only these forms have to be learned: ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he; ἦ δ' ἡ, said she.

Θ.

Θάπτω, bury, θάψω, ἔθαψα, no pf. act., τέθαμμαι, ἐτάφην; fut. pass. ταφήσομαι. The stem is ταφ-; but when the rough mute disappears from the end of the stem by euphonic change, the aspirate sound is transferred to the beginning. Cf. θρίξ, hair, τριχός, etc., and τρέφω, d. — λέγεται ἐν τῇ αὐτοῦ χώρᾳ τεθάφθαι, he is said to have been buried in his own land (or, to be buried; see ζεύγνυμι, b).

b. ταφή, burial. ὁ τάφος, burial, and also tomb (place of burial). ἄταφος, unburied. λόγος ἐπιτάφιος, a funeral oration. AN EPITAPH is an inscription on a tomb. A CENOTAPH is an empty tomb (κενός, empty), a monument erected to one whose remains lie elsewhere. Sir John Franklin, the Arctic explorer, has a cenotaph in Westminster Abbey.

Θέω, *run*, impf. ἔθειν, ἔθεις, etc., fut. θεύσομαι, other tenses lacking. See τρέχω.

Θνήσκω (also θνήσκω), *die, be put to death*, -θανοῦμαι, -έθανον, τέθνηκα. It is usually comp. with ἀπό, but not in pf. and plup., so that ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα are the forms.

The stem is θαν-, and the pres. is made by shifting the letters (*metathesis*), lengthening α to η, for which η in pres. and imp. is the approved form, and adding σκ. The perf. is reg. on stem θνα-. There is also a fut. perf. act. τεθνήξω, which means literally *I shall be dead*, but also *I shall die*, or *I shall be killed*, like ἀποθανοῦμαι. Like ἵστηκα, *I stand* (which also has a fut. perf. act. ἐστήξω, *I shall stand*), τέθνηκα has some forms of a second perf. beginning with the dual. τέθνατον, τέθνατον: τέθναμεν, τέθνατε, τεθνάσι. So in plupf. ἐτεθνήκεισαν or ἐτέθνασαν = *they were dead*, or *they had been put to death*. 2nd perf. opt. τεθναίην, *may I die!* imper. τεθνάτω, *let him die*. Infin. τεθναίνει = τεθνηκέναι, and in part. τεθνεώς, -ῶσα, -ός = τεθνηκώς, -κυία, -κός. ὁ τεθνεώς or ὁ τεθνηκώς = *the deceased*, or *the murdered man*. οἱ ἀποθανόντες, or οἱ τεθνηκότες, or οἱ τεθνεώτες, may all be used for *the dead*.

b. This verb is regularly used as the *pass.* of ἀποκτείνω, *kill*: πότερον δεῖ οἰκτεῖραι (or οἰκτῖραι) μᾶλλον, τὸν τεθνεῶτα ἢ τὴν ἀποκτείνῶσαν; *which of the two must we pity more, the murdered man, or the woman that killed him?* πολλοὶ ὑπὸ τούτου τεθνάσιν, *many persons have been put to death by this man*.

c. ὁ θάνατος, *death*. ᾠθάνατος, *on, immortal*. [Note the unusual quantity of alpha privative.] ᾠθανασίᾳ, *immortality*. θανατώ, *put to death*. θνητός, *mortal*. ἡμιθνής, -νήτος, *half-dead*.

Θραύω, *crush, shatter*, is rare in prose. The forms it has are reg., except that pf. *pass.* has σ sometimes, τέθραυμαι or τέθραυσμαι, and aor. *pass.* regularly has σ, ἐθραύσθην. The few instances in which it is found in prose are usually in comp.

Θύω, *sacrifice* (generally ὕ, as θυε), θύσω, ἔθῡσα, τέθῡκα, τέθῡμαι, ἐτύθην. The middle is also in frequent use, θύομαι, θύσομαι, ἐθῡσάμην, τέθῡμαι. The middle means *consult the*

gods by sacrifice, though very often the distinction between act. and mid. hardly amounts to much.

θύσῃ = *sacrifice*: θυσῆν ποιῆσθαι, *to offer sacrifice*.

I.

Ἰδρώ, *sweat*, aor. ἴδρωσα. These seem to be the only tenses in prose. The contracted forms are found written with ω as well as with ου, e.g. ἐφ' ἰππων ἰδρώντι, *on a sweating horse*, although ἰδρουντι is the better form. ὁ ἰδρώς, ἰδρώτος = *sweat*.

Ἰζω. See Καθίζω.

Ἰημι(ν), *send*, ἦσω, ἦκα, εἶκα, εἶμαι, εἶθην. Fut. mid. ἦσομαι. Fut. pass. ἐθήσομαι. 2nd aor. mid. εἶμην.

a. The stem of the verb is ἐ-; ἦσω and ἦσομαι are therefore reg., and ἐθήσομαι is irreg. in retaining ε. b. The reg. augm. is seen only in ἦκα; elsewhere εἰ-: 2nd aor. act. is: εἶτον, εἶτην, εἶμεν, εἶτε, εἶσαν. 2nd aor. mid. εἶμην, εἶσο, εἶτο, etc.: aor. pass. εἶθην (ἐθῶ, ἐθειην, etc.): pf. and plup. εἶκα, εἶκη; εἶμαι, εἶμην. c. Unlike τιθέωσι from τίθημι, Ἰημι has 3rd pl. ἰῶσι. d. Impf. act. has ἴεις, ἴει, ἴετον, etc. Cf. ἐτίθην, ἐτίθεις, ἐτίθει, ἐτίθετον, etc. In 1st pers. authorities differ as to ἴην or ἴειν. e. Aor. act. is (using a compound to show accent): ἀφήκα, ἀφήκας, ἀφήκε, ἀφείτον, ἀφείτην, ἀφείμεν, ἀφείτε, ἀφείσαν. The kappa forms are also found in the pl., but less frequently than the others. These kappa forms are occasionally found also in the middle, though very rarely as compared with the 2nd aor., ἀφείμην, ἀφείσο, ἀφείτο, etc.

f. Synopses of aor. act. and aor. mid., ἀφήκα, ἀφῶ, ἀφείην, ἀφες, ἀφείναι, ἀφεις, ἀφείσα, ἀφέν. ἀφείμην, ἀφῶμαι, ἀφείμην, ἀφουῖ, ἀφείσθαι, ἀφένος.

g. Notice that 2nd aor. mid. ind. and opt. and plup. mid. are all alike, *except* that the opt. has ἀφείο, while the other two have ἀφείσο. h. In the optatives we find such forms as ἀφείοιτε, ἀφείοιεν, προσείντο, etc. In Thuc. 1, 120, the different MSS. and editors give πρόειντο, προσείντο, and ποσειντο. So in other places authorities differ. Cf. under τίθημι, e. i. The circumflex remains

on the subjunctives even in comp., because of contraction with ε: ἴω for ἴέω; ὤ for ἔω, etc.

j. Syn. of pres. act. and mid., ἴημι, ἴω, ἴειν (and ἴοιμι), ἴει, ἴέναι, ἴεις. ἴεμαι, ἴωμαι, ἴειμην (and ἴοιμην), ἴεσο, ἴεσθαι, ἴμενος.

k. In ἴημι, iota is *long* (even in present) usually, but not always.

l. Locate and give quantity of ι in the following forms, some of which are intended to show the identity or similarity of forms of εἶμι, εἰμί, and ἴημι. ἀφίσαν, ἀφίσαν (2), ἀφείσαν, ἀφείθησαν, ἀφεθείσαν, ἀφέν, ἀφεθέν, ἀφῶ, ἀφιῶ, ἀπῶ, ἀπίω, ἀφείναι, ἀπείναι, παρείναι (2), παρίναι (2), ἀφίεναι, ἀπιέναι, ἀφείσθε (5), ἀφείτο (3), ἀφείτε (2), ἀπείτε, παρείτε (3), ἀφείσο (3), ἀφείο, ἀφίοιτε, ἀπίοιτε, ἀφῆ (2), ἀπῆ, παρῆ (3), συνῆ (3), ἀφεθήσεσθαι, προήκω, ἀφήκας, ἀφείκας, ἀπείεν, ἀφείεν, συνείεν (2), συνέν, συνόν, πάρες, etc.

B.

COMPOUNDS.

Ἰημι is mainly used in compounds, some of which are:

1. ἀνίημι, *send up*; πῦρ καὶ φλόγα ἀνῆκε, *it sent up (produced) fire and flame*. It has various other meanings, esp. *let go, relax*. ἀνεσις, *a relaxing* (of tight strings, for example), or, *relaxation* (of the mind).

2. ἀφίημι, *send off, let go, dismiss*, is the most frequent of all the compounds. Its impf. is sometimes found with double augm., ἡφίει, ἡφίεσαν, as well as ἀφίει, ἀφίεσαν. [Inscriptions give ἀφίει, not ἡφίει.] πόλιν αὐτόνομον ἀφίεναι or ἀφείναι, *to let a city go free, leave it independent* or AUTONOMOUS. σὺκ ἀφετέος εἰ, πρὶν ἂν εἰπῇς τὴν ἀλήθειαν, *you must not be let go, before you tell the truth*. ἀφείεις, *a letting go, dismissal*.

3. καθίημι, *send down, let down*, τὴν ἀγκῦραν, *the anchor*, τὰς κώπας, *the oars*.

4. μεθίημι, *let go, remit, relax*, in various shades of meaning, to be learned in reading.

5. προίημι, *send before*: πρότε τὴν καμήλων τάξιν, *send the line of camels on ahead*. ἐπιτίθεται, προεὶς τὰς καμήλους ὥσπερ Κῦρος ἐκέλευσεν, *he makes the attack, after sending the camels on before, just as Cyrus (had) commanded*. b. Usually προίημι is in the mid., meaning *abandon, desert, leave in the lurch*: τὴν νῆσον τοῖς πολεμοῖς

προεῖντο, *they abandoned* (or *had abandoned*, as προεῖντο may be aor. or plup.) *the island to the enemy.* φίλον προσθεῖναι, *to leave a friend in the lurch.*

6. συνίημι, *understand, comprehend* (τινός, *any one*): οὐ ξυνέισαν ἀλλήλων, *they could not understand one another.* ἄρα πάντα ταῦτα συνείκατε; *have ye understood all these things?* συνίης Ἑλληνιστί (Γερμανιστί, Γαλλιστί, Ἀγγλιστί, Τουρκιστί, Λατινιστί, Ἑβραϊστί); *do you understand Greek (German, French, English, Turkish, Latin, Hebrew)?* σύνεσις, *intelligence, sagacity.* συνετός, *intelligent, shrewd, sagacious.* ἀσύνετος, *ον, lacking in intelligence or shrewdness, stupid.* A construction κατὰ σύνεσιν is one according to sense rather than according to strict grammatical rule.

7. ὑφίημι, lit. *send under, put under*, commonly has the meanings *slacken, relax, yield, etc.*, either in act. or in mid.

This does not exhaust the compounds, but is no doubt sufficient.

Ἰκνέομαι is hardly found in prose except in two compounds.

1. ἀφικνέομαι (by far the more frequent of the two), *arrive, come*, ἀφίξομαι, ἀφικόμεην, ἀφίγμαι (ἀφίξαι, ἀφίκται, etc.). Plup. ἀφίγμην, ἀφίξο, ἀφίκτο, etc.

λέγεται χθές ἀφίχθαι, *he is said to have arrived yesterday.* μετὰ τὴν τῶν στρατιωτῶν ἀφίξιν, *after the arrival of the troops.* πρὸ τῆς ἐμῆς ἀφίξεως, *before my arrival.*

2. The other compound is ἐξικνέομαι, *reach* (with a missile). ἀφίεντες δόρατα καὶ πέτρους ἐξιξόμεθα αὐτῶν, *if we hurl our spears and throw stones we shall reach them.* πρὶν τόξευμα ἐξικνεῖσθαι (ἐξικέσθαι would be the more usual tense after πρὶν), *before an arrow reached them.* οὐπω μὲν ἐξικται, *he has not reached me yet.*

Ἰλάσκομαι (ἱ), *propitiate, conciliate*, ἱλάσσομαι (ἐξ)-ἱλάσάμην, and -ἱλάσθην. τοὺς θεοὺς δώροις ἱλάσκεσθαι, *to propitiate the gods by gifts.* ἱλεως (gen. ἱλεω, dat. ἱλεω, etc.), *propitious.* In the N.T. ἱλασμός = *propitiation.*

δ. On the same stem is ἱλαρός, *cheerful, mirthful, gay*, denoting the temper of one who has propitiated the gods and has nothing to fear from them. From ἱλαρός comes Lat. *hilaris* (or *hilarus*), whence we get *HILARIOUS*, with *hilarity, exhilarate*, etc.

[ἵπταμαι.] For πτήσομαι, *shall fly*, and ἐπτάμην, *flew*, see πέτομαι. The pres. ἵπταμαι (act. ἵπτημι) is not Attic.

ἵστημι, *cause to stand, set, place, stand, στήσω, ἕστησα, ἕστηκα, ἕσταμαι, ἐστάθην*. Fut. pass. σταθήσομαι. Fut. mid. στήσομαι. 2nd aor. act. ἕστην.

The act. has forms of a 2nd perf. and a 2nd plup. beginning with the dual (cf. 2nd perf. τέθνατον of θνήσκω): ἕστατον, ἕστατον, ἕσταμεν, ἕστατε, ἐστάσι. 2nd plup. ἕστατον, ἐστάτην, ἕσταμεν, ἕστατε, ἕστασαν. Subj. ἐστῶ (of which only ἐστῶ, ἐστώμεν, and ἐστῶσι seem to be found); (ἐσταίην and ἐσταθί, poetic); ἐσάναι, ἐσῶς, ἐσῶσα, ἐστός, ἐστότος, ἐστόσης, etc. *b.* Fut. perf. act. ἐστήξω, *I shall stand*. ἐστήξω and τεθήξω are the only two verbs that have fut. perf. active. *c.* Plup. act. has ἐστήκη or εἰστήκη. The kappa forms of perf. and plup. are not confined to the sing. of the indic. The part., e.g. is ἐστηκώς or ἐσῶς. [The inf. ἐστηκέναι seems unattic, except when comp. with a prep. as ἀφίστηκέναι.] Perf. pass. ἕσταμαι is rare, and plup. pass. is perhaps not found.

B. Meanings. Only four act. tenses are transitive, pres. impf. fut. and 1st aor. In these the meaning is *cause to stand, set up, place, weigh*. *b.* The 2nd aor. act. and perf. and plup. act. (the kappa forms as well as the shorter forms) are *intrans.* and mean *stand*. *E.g.* ἕσταμεν, ὅταν ἐστώμεν, οἰόμενοι βέλτιον εἶναι, *we stand, when we stand, because we think it to be better*. *c.* The middle voice furnishes the other *intrans.* tenses, i.e. pres. impf. and fut. *d.* But the middle may also be transitive (τρόπαιον ἵστανται, *they are erecting a trophy*), and ἕστησάμην is *only trans.* (τρόπαιον ἕστησαντο, *they raised a trophy*). *e.* These same principles hold good of the compound verbs also. *E.g.* ἀφίστημι, *cause* (any one) *to stand off* is the regular expression for *revolt*; and as in Eng. *revolt* is only *intrans.*, we use *incite to revolt, make to revolt*, etc., as the rendering of the transitive Greek tenses. Thus:

τοὺς νησιώτας	{	ἀφιστάσι,	<i>they are inciting the islanders to revolt.</i>
		ἀφίστασαν,	<i>they were inciting the islanders to revolt.</i>
		ἀποστήσουσι,	<i>they will incite the islanders to revolt.</i>
		ἀπέστησαν,	<i>they incited or have incited the islanders to revolt.</i>

REM. The aor. has to do duty for the perf. too, as the perf. is only intrans.

β. For the meaning *revolt* the tenses are:

οἱ νησιῶται	{	ἀφίστανται,	<i>the islanders are revolting.</i>
		ἀφίσταντο,	<i>the islanders were revolting.</i>
		ἀποστήσονται,	<i>the islanders will revolt.</i>
		ἀπέστησαν,	<i>the islanders revolted.</i>
		ἀφιστήκασι, or ἀφιστῶσι	{ <i>the islanders have revolted.</i>
		ἀφιστήκεσαν, or ἀφιστήκεσαν, or ἀφίστασαν	

f. Notice that ἔστησα and ἔστην both have ἔστησαν in 3rd pl. In this case, then, if the context shows that the word is transitive, ἔστησαν is from ἔστησα. If it is *intrans.*, then ἔστησαν is from ἔστην. The same is true of the compounds ἀνέστησαν, κατέστησαν, etc.

g. In the *compounds*, the intrans. tenses are occasionally found as transitive. *E.g.* χωρὶς τῆς περιστάσης ἂν ἡμᾶς αἰσχύνῃς, *apart from the disgrace that would surround us* (or, *would have surrounded us*). πολὺς ὄχλος ὑμᾶς περιεστήκει, *a large crowd was standing about you*. ὑπέστη (intrans.) τοῦτο ποιεῖν, *he undertook to do this*. But also, ἀρχὴν ὑποστήναι, *to undertake an office*. (ὑφίσταται τὸν πλοῦν, *he undertakes the voyage*.)

h. Δός μοι ποῦ στῶ καὶ τὴν γῆν κινήσω, *give me a place to stand, and I will move the world*.—Archimedes. In the meaning *weigh*: ἔὰν ἡδέα πρὸς λυπηρὰ ἰστῆς, *if you weigh pleasant things against painful things*. ἀριθμοῦντες καὶ μετροῦντες καὶ ἰστώντες (or, ἀριθμῆσαντες καὶ μετρήσαντες καὶ στήσαντες), *counting and measuring and weighing*. σταθμός = *weight*; μέτρῳ ἢ σταθμῷ, *by measure or by weight*. τεσσαράκοντα τάλαντα σταθμόν, *40 talents by weight*. [σταθμόν ἔχειν, *to have weight* = *to weigh* in the intrans. sense. βαρὺς = *heavy*. κοῦφος = *light*. τὸ βάρος = *heaviness, weight*. κουφότης = *lightness*.]

C. The stem *στα-* (seen in *stāre* and *stand*) is the basis of many words.

στάσις, properly *a standing, position*, usually means *a faction, sedition*. **στασιάζω**, *be in a state of faction, be split up into factions*. **στασιαστικοὶ λόγοι**, *seditionous speeches*. ἡ Ἀττικὴ ἀστασιαστος οὔσα, *Attica being free from sedition*. **στάσιμος**, *ον*, *standing, stable, steadfast*: ἐν ὕδατι στασίμῳ, *in stagnant water*. ἡ στατική (sc. τέχνη), *the art of weighing*. From this word comes **STATICS**, i.e. *the laws of equilibrium*; and as this word is from Lat. *libra*, *scales for weighing*, it is seen that the Greek and Latin words both have the same idea of *weighing*. **στήλη**, *a pillar, column* (i.e. *something set up*): αἱ τοῦ Ἡρακλέους στήλαι, *the Pillars of Hercules*, i.e. *the Straits of Gibraltar*. **στάδιον** (pl. τὰ στάδια and οἱ στάδιοι), *stadium, race-course*; as a measure of length = about $\frac{1}{2}$ of a mile. **σταθμός**, which we have already had in the sense of *weight*, also means *a standing place, a stall, stable*; then, *a halting place*; then *a stage* (of a journey), *a day's march*, the word endeared to us all by Xenophon in the memorable phrase beginning ἐντεῦθεν ἐξελαύνει, etc.

D. The COMPOUNDS are numerous and important.

1. **ἀνίστημι**, *make any one rise, or get up, set up*. — Intrans. *rise, get up*: ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, *I will arise and go to my father*. ἀναστήσομαι, *resurgam, I shall rise again*. ἀνέστησεν Αὐτὸν ἐκ τῶν νεκρῶν, *He raised Him from the dead*. b. Applied to a population, the verb means *make them get up and leave their country, drive them out*. So, ἀναστήναι ὑπὸ τῶν ἐμβαλλόντων = *to be expelled by the invaders*. So, too, ἀνάστασις, *a rising* (in N.T. = *Resurrection*), also means *the removal of a population, or the depopulation of a country*. And when it is said that a country (χώρα) ἀνάστατος γέγονεν, it means that its inhabitants have been driven out and the country ruined.

2. **ἀνθίστημι**, *set against or in opposition to; oppose*: τρόπαιον ἀντίστησαν, *they set up a rival trophy*. εἰάν τις ἀνθιστῇται (or ἀντιστῇ) ἡμῖν, *if any one opposes us*. οἱ ἀνθιστῶτες, *the opponents*.

3. **ἀφίστημι**, *cause to stand off, remove*: τὸ ἀσθενέστατον πόρρω ἀπέστησεν, *he removed the weakest part (of the army) to a distance*. But τὸ ἀσθενέστατον πόρρω ἀπέστη would mean, *the weakest part REMOVED to a distance*. Notice that in Eng. *oppose* and *remove* are trans. and intrans. In Greek the distinction is made partly by the

voice and partly by the tense, as given above under B. As already stated, ἀφίστημι is the regular and frequent word for *make any one revolt* (in the trans. tenses), and *revolt* (in the intrans.). In Thuc. we find μὴ ἀποστῶσι, τοὺς τε ἄλλους ξυναποστήσωσι, *lest they may revolt, and induce the others to revolt with them.* πόλις ἀφίστηκνία or ἀφιστῶσα, *a rebel city, a city that has revolted.* Hence ἀπόστασις = *a revolt, defection* (τῶν συμμάχων, *of the allies*). It also means *distance*, the amount by which one thing *stands off* from another. Plato (Phaed. 111, b), describing the inhabitants of the blessed world, says: *so that they (are free from disease and live much longer than the people here do, and in respect of sight and hearing and intelligence and all such things they) are removed from us by the very (περ) same distance by which air is removed from water and ether from air in point of purity, ὥστε ἐκείνους—ἡμῶν ἀφιστάναι τῇ αὐτῇ ἀποστάσει ἤπερ ἄῃρ τε ὕδατος ἀφίστηκεν καὶ αἰθήρ ἄερος πρὸς καθαρότητα.* [AIR. ETHER.] APOSTASY is *a revolt* from one's former convictions; *a renouncing* of one's creed.

4. δίστημι, *cause to stand apart, separate*, often with the added notion of hostile separation. In intrans. tenses, *stand apart, separate, be at variance.* In the battle of Cunaxa (B.C. 401), when the Greeks saw the scythe-bearing chariots rushing towards them, Xenophon says the soldiers δίσταντο, *would separate, open their ranks*, to let the chariots pass through (διά). κατὰ πόλεις διέσταμεν, *we stand apart from one another, each city to itself.* οἱ στρατιῶται διέστησαν κατὰ διακόσιους, *the soldiers stood at intervals, in bodies of 200 each.* διάστασις and διάστημα = *interval, separation.*

5. ἐνίστημι, *set (any one) in a place.* In intrans. tenses, *stand in.* But in such expressions as ὁ ἐνστὰς πόλεμος, it means *the war that arose (broke out).* ὁ ἐνεστὼς πόλεμος, *the war that has broken out, the existing war.* ὁ ἐνεστὼς χρόνος = *the present tense.* [These grammatical phrases are usually unattic.]

6. ἐξίστημι, *set (any one) out of anything: ταῦτα ἐξίστησιν ἀνθρώπους αὐτῶν, these things put men beside themselves.* Intrans.: ἐξίστησαν ἐκ τῆς οἰκίας, *they got out of the house.* ἐκστῆναι τῆς ἀρχῆς, *to withdraw from the office.* ἐξιστάναι τινα (or ἐκστήσαι τινα) τοῦ φρονεῖν, *to drive any one beside himself—drive him crazy.* ἐξιστασθαι (or ἐκστήναι) τοῦ φρονεῖν, *to lose one's senses.* From ἐκστασις

(unattic) we get ECSTASY, *i.e.* a condition in which we have, so to speak, *stepped out of ourselves* (or, as we express it, in which we are *beside ourselves*) with delight.

7. ἐφίστημι, *set upon*: πύργους καὶ πύλας ἐπὶ τῶν γεφυρῶν ἐπιστήσαντες, *having set towers and gates upon the bridges*. Then, as ἐπὶ + dat. has the meaning of *over*, *i.e.* in command of, in charge of, we have ἀξιοπίστους ἐφίστη τοῖς πράγμασι τοῖς μὴ διὰ σοῦ γιγνομένοις, *place trustworthy men in charge of the affairs that are not carried on through you*. (Where else may ἐφίστη be found, and would ι be ι or ι?) κύνα ἐπὶ ποίμνην φαῦλον οὐδ' ἄν εἰς ἐπιστήσειεν, *no one would put a worthless cur in charge of a flock*. Parallel with this is the intrans. usage: ἄρχοντες ἐφ' ἑκάστῳ μέρει ἐφεστήκασιν (= ἐφεστάσιν), *commanders are (= have been) set over each division*: and in the literal sense, we read in Xen. Anab., 1, 4, 4, ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφεστήκεισαν πύλαι, *and on both walls there had been placed gates*. οἱ ἐφεστῶτες = *those in authority*. ἐπιστάτης denotes one put in charge of a matter, a superintendent, director (τῶν ἁλῶν, *of the contests*). It also meant the *President* in the senate (ἐν τῇ βουλῇ). The verb ἐπιστατέω means *preside over, direct, superintend*, etc.: τοῦ ἔργου ἐπιστατῆσαι, *to boss the job*. ἡ ψυχὴ ἐπιστατεῖ τοῦ σώματος, *the soul directs (controls) the body*. Cf. προϊστημι.

8. καθίστημι is the most frequent compound of ἵστημι. Its fundamental meaning is *set anything down in its place, settle, establish, institute, appoint*, etc.: καθιστάναι τινὰ (or καταστήσαι τινὰ) εἰς ἀρχήν, *to appoint any one to an office*. τοὺς Ἕλληνας καταστήσαι εἰς Ἰωνίαν πάλιν, *to set the Greeks down in Ionia again, i.e. to bring them back to Ionia*. νόμους καθιστάς, *establishing (instituting) laws*. ἀρχὴν (δημοκρατίαν) καθιστάσιν, *they are founding (establishing) an empire (a democracy)*. The mid. voice also is frequent.

b. The intrans. tenses are often translated passively: εἰς ἀρχὴν καταστῆναι, *having been appointed to an office*. εἰς τὴν βασιλείαν καταστήσεται, *he will be established in the kingdom*. εἰς πτωχείαν κατέστη, *she was reduced to beggary* (πτωχός, *beggar*). ἡ δημοκρατία λέγεται καθιστάναι ἐπὶ τῇ κοινότητι, *the democracy is said to be founded upon community of interest*.

c. Very often the intrans. tenses simply = γίγνομαι, *become*. ὑποπτον καθεστήκει, *it had become a suspicious thing*. κατέστη βασι-

λεύς, he became king. ἐπικινδύνον καθίσταται (καθίστατο), it is (was) becoming dangerous. συγκαθίστημι = join or aid in establishing. κατάστασις, a settling, establishing, appointing, etc.

9. μεθίστημι, change the position of anything; in general, simply change, remove: νόμους, πολιτείας, μεθιστάναι, to change laws, a form of government. μεταστήσασθαι τοὺς πρέσβεις, to cause the ambassadors to withdraw (retire). οἱ βουλευταὶ μετέστησαν, the senators withdrew. ἐν τῷ ἔργῳ μετέστησαν οἱ ἱππεῖς παρὰ τοὺς πολεμίους, in the (heat of the) engagement the cavalry deserted (went over) to the enemy. μετάστασις, change, removal: especially change of government, revolution.

10. παρίστημι, lit. set one by anything, develops a variety of meanings, several of which we give.

a. In the trans. tenses of the active, we find such examples as: παραστήσαι ἐλπίδας ὥς, to inspire us with hopes, that—etc. ἐμοὶ ὀργὴν ἕκαστον τούτων παρίστη, each one of these acts filled me with anger. οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτίμια, for it was not the blow that aroused the anger, but the disgrace. τὸ δεινὸν παραστήσαι τοῖς ἀκούουσιν, to make the audience feel how dreadful it was, lit. to set by them the terrible (nature of the deed), i.e. make them realize it.

b. The intrans. tenses are used in the general sense of standing by, being present, etc. ὁ παρεστηκὸς χρόνος, the present time. c. The mid. is also used transitively, but with a sense differing from the active. α. As a legal term it means produce, bring forward (μάρτυρας, witnesses), for which παρέχομαι is the common word. β. As a military term it means bring over to one's side, cause to surrender (πόλιν, τοὺς πολεμίους, etc.). παραστάτης, one who stands at the side: in line of battle, ὁ παραστάτης would be the man at your side: προστάτης, your front-rank man (πρωτοστάτης, however, is more usual); and ἐπιστάτης, the rear-rank man. As we say: Stand by me now! i.e. assist me, so παραστάτης has the general idea of an assistant.

11. περίστημι, place around, surround: Κύρος περιέστησε πᾶν τὸ στράτευμα περὶ Βαβυλώνα, Cyrus surrounded Babylon with his entire army. But, the army surrounded the city would be τὸ στράτευμα περίστατο (or περίστη) τὴν πόλιν. We also find: Κύρος περιίσταται

τὸν λόφον τῷ στρατεύματι, *Cyrus surrounds the hill with the army.*
 b. Notice that in this verb the tenses ordinarily used as intrans. are sometimes transitive. So e.g.: ὁ περιστὰς ἡμᾶς κίνδυνος, *the danger that surrounded us.* πολὺς ὕμᾶς ὄχλος περιεστίκει, *a large crowd was standing around you.* c. When an individual "stands around" he faces about. So in Greek we find in περιστάσθαι this notion of complete change or reversal. περίσθη ἡ τύχη, *the situation of affairs was reversed; literally, fortune turned around, about-faced.* This usage is quite frequent.

12. **προίστημι**, *set or place in front.* In the intrans. tenses, *stand in front of*; hence, *direct, control, be leader of*: οἱ προεσθηκότες or προεστῶτες, *the chiefs, leaders*, pretty much like οἱ ἐφισθηκότες or ἐφεστῶτες. οἱ τοῦ δήμου προεσθηκότες, *the leaders of the people.* τῆς Ἑλλάδος προεστάναι, *to be the leader of Greece, to be the foremost man in Greece.* προστασίᾱ, *leadership*: τῆς τοῦ δήμου προστασίᾱς ἀξιοθέντες, *having been deemed worthy to be leader of the people.* προστάτης, *leader, chief.* προστατεύω and προστατέω both mean *be at the head of* (τῆς πόλεως), *manage, lead, control*, etc. Cf. ἐπιστατέω under ἐφίστημι.

13. **προίστημι**, *set by or near.* Usually found in the intrans. tenses. ἀναπηδήσας προσέσθη ἡμῖν, *he sprang up and took his stand by us.*

14. **συνίστημι**, *set together, bring together, unite*, etc. Then, by bringing different parts together to constitute the whole, *organize, bring about, constitute*, etc. E.g. οἱ τὴν ὀλιγαρχίαν ξυνιστάντες, *those engaged in organizing the oligarchy.* ὁ Θεὸς ξυνέδησε καὶ ξυνιστήσατο οὐρανὸν ὁρατὸν καὶ ἀπτόν, *God bound together and framed a heaven visible and tangible.* b. *συνιστάναι τινά τινα* = *introduce one person to another*: Ξενοφῶν συνιστάθη Κύρῳ, *Xenophon was introduced to Cyrus.* βούλει συστήσω σε αὐτῇ; *Shall I introduce you to her?*

c. In intrans. tenses, *stand together, unite, organize, band together*, etc.: οἱ ξυνωμόται ξυνίσταντο, *the conspirators were banding together (organizing).* ᾗσθητο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυνιστάμενον, *he perceived that a certain party, adverse to the oligarchy, was forming.* ἡ συμμαχία ἡ συστάσα, *the alliance that was brought about (formed, organized).*

d. **σύστασις** has most of the meanings of the verb, all traceable

to the root-idea of *standing together*, either in the trans. sense of standing (= *placing, setting*), or in the intrans. sense. ἡ σύστασις τοῦ κόσμου, *the framing of the COSMOS or Universe*. So, too, it denotes an *organization* of men for political ends, usually with the idea of being banded together for revolutionary purposes; often it = *conspiracy*.

e. σύστημα, a complex whole formed by the union of various parts; hence SYSTEM, as "the solar system." The idea of *plan, method*, involved in our word *system*, comes from the fact that the organization of parts into a coherent whole must be based upon some methodical principle. Hence, SYSTEMATIC = *proceeding according to plan*. Notice, that as far as the derivation is concerned, *systematic* and *consistent* should mean the same. But "a man cannot be *consistent* without being morally *systematic*."

15. ὑφίστημι, lit. *set under*. In the intrans. tenses (mainly pres. mid., and 2nd aor. act.), a very common meaning is, *undertake, engage* (to do so and so): Ἀγησιλαός (ἀγ-) ὑφίσταται (ὑπέστη) στρατεύεσθαι εἰς τὴν Ἀσίαν, *Agésilao undertakes (undertook) to march into Asia*. The infin. depending on ὑφίστ. may be pres. or aor., or, as an oratio obliqua infin., it may be fut., on the analogy of verbs of promising. It may also take the accus. ὑφίσταται τὸν πλοῦν, *he undertakes the voyage*. ἀρχὴν ὑποστήναι, *to undertake a command (an office)*. ἐθελονταὶ ὑφίστανται, *volunteers offer themselves (i.e. undertake that for which volunteers are called for)*.

b. Closely connected with the idea of *undertaking* something, is the idea of *facing, opposing, resisting*: ἂν τις ὑφίστηται (= ἀνθίστηται), *if any one opposes*. οἱ Ἀθηναῖοι ἐτόλμησαν ὑποστήναι τοῖς βαρβάροις, *the Athenians dared to resist the barbarians*. ὁ φυγὼν τὸν κινδύνον τοῦ ὑποστάντος μεμπτότερος, *he who shunned the danger is more to be blamed than he who faced it*.

Ἰσχω is a side-form of ἔχω, found only in pres. and imp. act. and pass. It means *hold, hold in check, keep back*, etc. Also intrans. with adverbs; thus, εὖ ἰσχει is sometimes used for the far more common εὖ ἔχει, *it is well*. See ἔχω, B, d. — ἡ ἰσχύς, -ύος, *strength*. ἰσχυρός, *strong*.

b. The comp. ἀνίσχει is used of the sun = *rise* (for which ἀνατέλλει is also used): ἅμα τῇλιφ ἀνίσχοντι (ἀνατέλλοντι), *just at*

sunrise. See δύω, A, a and b. ὥστε δήπου ὁπόθεν ἥλιος ἀνίσχει, καὶ ὅποι δύνει, *you know, of course, where the sun rises and where it sets* (lit. *whence and whither*). c. As shown under ἔχω, D, 2, some forms of ἀντίσχω and of 2nd aor. of ἀντέχω differ only in accent, and some do not differ at all. In the same way ἐπίσχειν and ἐπισχεῖν show the tense by the accent; while ἐπισχόντων might be ἐπι-σχο-ντων or ἐπι-σχόντων.

K.

Καθαίρω, *cleanse, purify*, καθάρῳ, ἐκάθηρα (pf. act. late), κεκάθαρμαι, ἐκαθάρθην. For aor. act. forms with *ā* for *η* are sometimes met with (ἐκάθῶρα) which constitutes the irregularity of the verb. The mid. is also used, *purify one's self*, καθαρῶμαι, ἐκαθηράμην. The comp. ἀποκαθαίρω = *cleanse off*, and ἐκκαθ. = *cleanse out and out, cleanse thoroughly*.

οἰκίαν καθήραι, *to cleanse a house*. ἡ νήσος ἐκαθάρθη (κεκάθαρται), *the island was (has been) purified*. δοῦλον ὁ κτείνας ἑαυτοῦ καθήρασθω, *let him who has killed a slave of his own purify himself*.

B. καθαρεύω, *be clean, pure*. καθαρός, *pure, clean*. καθαρότης, *purity*. καθαρμός, *purification* (ἀδικημάτων, *from crimes*). κάθαρσις, *the act of cleansing or purifying*. καθαρτής, *purifier*. καθαρτικός, *purifying, cleansing*: CATHARTIC. ἀκαθαρσία, *impurity*. ἀκάθαρτος, *av. impure*, as: τὴν ψυχὴν ἀκαθάρτως ἔχειν, *to be impure in soul*. παλαιὰ καὶ ἀκάθαρτα ἀδικήματα, *old and unpurged crimes* (crimes from which ὁ ἀδικῶν, *the wrong-doer*, has not been purified).

N.B. — The student must not confound forms of καθαιρεῖν, *take down*, and of καθαίρειν, *e.g.* καθαίρω καθάρῳ and καθαίρῳ; καθαίρη and καθαιρῇ; καθήρηται, aor. subj. mid. of καθαίρω; and καθήρηται, perf. ind. pass. of καθαίρῳ.

Καθέζομαι, *sit down*, ἐκαθεζόμην, καθέδομαι.

The impf. has augm. before the prep. The stem is ἔδ- = Lat. *sed* in *sedeō*. See under ἄλλομαι. The word means *take a seat*, and ἐκαθεζόμην usually has the force of an aor. = *I sat down, took my seat*. But sometimes the word means *be sitting down* = κάθημαι: and sometimes, as is natural, either meaning will suit. — Used of a general or of his army it means *take up a position, encamp, bivouac*.

ἔκελευεν αὐτὸν καθέζεσθαι ἐπὶ τὴν ἑστῖαν, *she told him to sit down upon the hearth.* ταῦτ' εἰπὼν ἐκαθέζετο, *with these words he took his seat.* ἡ βουλὴ ἐκεῖ ἔμελλε καθεδεῖσθαι, *the senate was going to hold a session there.* οἱ Τριάκοντα ἐκάθηντο οὐ νῦν οἱ πρυτάνεις καθέζονται, *the Thirty were sitting where the PRYTANES now sit.* παρακαθεζόμενος εἶπεν, *taking his seat beside him, he said.* καθεζόμενοι ἐδήουν τὴν γῆν, *they encamped and proceeded to ravage the land.* ἐπεὶ πάντες συνεκαθεζόμεθα, *after we had all taken our seats together (ἐπεὶ συνεκαθήμεθα, when we were all sitting together).*

B. τὸ ἔδος, generally denotes the *temple* or *statue* of a god. ἔδρα = a seat: ὁ ἱστορικὸς Νεΐβουρ, πρεσβευτὴς παρὰ τῇ Ἀγίᾳ Ἐδρᾷ, *the historian Niebuhr, ambassador to the holy see.* πρόεδρος: Ἀβραὰμ Λίγκολν, ὁ πρόεδρος τῶν Ἑνωμένων Πολιτειῶν, *Abraham Lincoln, the President of the United States.* [ἐνώω from εἶς. ἐνός; unite from *unus*.] From καθέδρα, a seat, we get CATHEDRAL, "so called because in it the bishop has his official chair or throne." ἐδραῖος = seated. πολλοὶ ἐδραῖοι εἰσιν, *many persons lead sedentary lives.*

Κάθημαι, *be sitting down*, is inflected in the grammars. Syn. of pres. is: καθῶμαι, καθοίμην (καθοῖο, etc.), κάθησο, καθήσθαι, καθήμενος. Impf. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc., or: καθήμην, καθήσο, καθήστο, the σ in this last form being explained by the fact that the stem was originally ἡσ-. No tenses except pres. and impf. Distinguish between κάθησθε and καθήσθε, each of which may be found in two places. Difference between κάθησο and καθήσο?

ὁ μὲν ἀνὴρ ἐτύγχανε κατακείμενος μετὰ δείπνον, ἡ δὲ γυνὴ παρεκάθητο, *the man happened to be lying down after dinner, and his wife was sitting by his side.* ἡ βουλὴ ἐκάθητο ἐν τῇ ἀγορᾷ, *the senate was holding its session in the market-place.*

Καθίζω, *make one sit down, seat*, impf. ἐκάθιζον (like ἐκαθεζόμεν and ἐκαθήμην, augmented before the prep.), καθιῶ (Attic fut. for καθίσω), aor. ἐκάθισα, or better, καθίσα. In the middle, καθίζομαι, ἐκαθίζομην, καθιζήσομαι, ἐκαθισάμην.

The act. is usually transitive = *seat*, but also = *sit down*. The middle tenses (except aor.) mean *sit down*: the aor. mid. is usually transitive, but we find in Xen.: καθίσας αὐτὸν καὶ παρακαθισάμενος, *having made him sit down and having sat down by him*, where the aor. mid. is intrans. = παρακαθεζόμενος.

κάθιζέ με, *let me sit down*, said the blind Oidipous to his daughter Antigone. καθιούμεν αὐτὸν ἐπὶ τὸν θρόνον, *we will seat him upon the throne*. [THRONE.] ἐκάθισε or καθίσε τὸ στράτευμα, *he encamped the army*. καθίζουσιν ἐπὶ τὸν βωμόν, *they sit down at the altar*, the intransitive use of the active, for which καθέζονται or καθίζονται would be more usual. The student will notice that the Greeks wavered a good deal in the use of these three verbs, and did not distinguish the various meanings very sharply. So in Engl. the use of *seat, set, sit* wavers.

Καίνω, *kill*, a poetic verb. Xen. alone of the classic writers of prose uses it, but in the comp. κατακαίνω, of which he uses, besides pres. and impf., the 2nd aor. κατέκανον.

Καίω, *burn*, καύσω, ἔκαυσα, (κατα)κέκαυκα, κέκαυμαι, ἐκαύθην. The comp. κατακαύω is used in any of the tenses, but the perf. act. happens not to be used in the simple form. Κάω and ἔκῃον (without contraction) are the more usual Attic forms.

b. The verb means *kindle, light*, as well as *burn*: πῦρ κᾶει, *he is kindling a fire*. τὴν λαμπάδα καῦσαι, *to light the torch*. τὴν χώραν ἔκῃον, *they proceeded to burn the country*. νεκρὸν κᾶειν, *to burn (cremate) a corpse*. c. The passive of κάω corresponds to *burn* used intrans.: πῦρ πολλὰ ἐκάετο ἐπὶ τῶν ὄρων, *many fires were burning on the mountains*. ὅταν ὀρᾷς τοῦμόν σῶμα κᾶόμενον, *when you see my body burning (cremated)*. d. Κατακάω is perhaps more frequently used than κάω in the transitive sense: τὰς οἰκίας κατακεκαύκῃσιν, *they have burnt down the houses*. ἐπιστολὴν (λόγον) κατακᾶειν, *to burn (up) a letter, a speech*.

e. καῦμα, *burning, heat*; also, καῦσις. καύσιμος, ον, *combustible*. καυστικός (unattic), *having power to burn*, gives CAUSTIC, *burning, stinging*; and καυτηριδίζω (unattic) means CAUTERIZE. HOLOCAUST means *a whole burnt offering*. The verb for this is ὀλοκαυτέω or -τόω. τοὺς ταύρους ὀλοκαύτωσαν, *they burnt the bulls whole*.

Καλέω, *call*, fut. καλώ (precisely like the pres.), ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην. *I shall be called* is κληθήσομαι or κεκλήσομαι, fut. or fut. perf. Middle, *call to one's self*. καλοῦμαι, καλούμαι, ἐκαλούμην, ἐκαλεσάμην. [κέκλημαι and ἐκεκλήμην seem to be used only as passive.]

δ. καλέω means *call* in our various meanings: κάλεσον αὐτούς, *call them*. τί ὄνομα κέκλησαι; *by what name have you been called?* αὐτὸν μέγαν καλοῦσιν, *they call him great*. *c.* καλέω is also the reg. word for *invite*: ἐκεκλήμην ἐπὶ δεῖπνον, *I had been invited to dinner*. κλήσις, *a calling, summoning, invitation*. ἀκλητος, *uninvited*: μὴν ἀκληκος ἦκεις; *you haven't come uninvited, have you?*

B.

COMPOUNDS.

1. ἀνακαλέω, lit. *call up*, has other uses to be learned in reading.

2. ἀποκαλέω, lit. *call off*, is also used with a notion of derision or contempt: οὓς πτωχοὺς ἀποκαλεῖ, *whom he contemptuously calls beggars*.

3. εἰσκαλέω, *call in*.

4. ἐγκαλέω, lit. *call in*, commonly means *charge, accuse* (dat. of person and accus. of thing): ἄλλο τι αὐτῷ ἐνεκάλουν, *they kept bringing some other charge (complaint, accusation) against him*. τί ἄλλο ἐγκεκλήκαυν; *what other complaint have they made?* ἔγκλημα = *charge, accusation, complaint*.

5. ἐκκαλέω, *call out*: ἐκαλέσῃς γάρ με ἔνδοθεν, ἐπειδὴ τάχιστα ἐξῆλθον —, *for, having called me out from within, as soon as I went out, etc.* ὀργὴν ἐκκαλεῖν, *to call forth anger*. *b.* From this is the word ἐκκλησιᾶ, *the assembly of the people*. The Christian writers adopted this as the word for *Church*, the body of those called out from the world. Hence ECCLESIASTIC. *c.* The verb ἐκκλησιάζω means *hold an assembly of the people*, and augments either ἐξεκλη. or ἡκκλη., the latter being according to rule, as the word does not come from ἐξ and a verb, but from ἐκκλησιᾶ. Cf. κατηγορέω (index). ἐκκλησιαστής, *a member of the ecclesia*, as βουλευτής, *senator*, is a member of the βουλή, and πολίτης, *a member of the πόλις*, οἰκέτης (*domestic, servant*), a member of the οἶκος (*household*), στρατιώτης, *a member of the στρατιᾶ*, etc.

6. ἐπικαλέω, *call upon*: καὶ θεοὺς ἐπεκαλεῖτο καὶ ἀνθρώπους καθορᾶν τὰ γινόμενα, *he kept calling both upon gods and men to look down upon what was being done*. *b.* It also means *call to one's self, call in, summon*, as: ἄλλους ἐπεκαλέσαντο ξυμμάχους, *they called in other allies*. See ἐπάγομαι, under ἄγω. *c.* It is also used as ἐγκαλέω is,

charge something on any one, accuse: in this sense the active is used; in *a* and *b* we find the middle. *d.* *call a person by an additional name* — give a surname or nickname to any one: *κόθορνος ἐπικαλεῖται*, *he is called "cothurnus"* (ὁ *κόθορμος*, a shoe made to fit either foot: applied here to a politician who tried to suit both parties).

e. *ἐπικλήσις* = *surname, additional name* (*d* above). *οἱ ἐπικλητοί*, *those who have been summoned as allies* (*b* above). The negative of this, however, *ἀνεπικλητος*, is connected with the meaning *c*, *free from blame*.

7. *παρακαλέω τινά*, *call any one to one's self, summon.* *b.* *call to any one, exhort* (τινά). *μὴ ἀναμένωμεν ἄλλους ἔλθειν παρακαλοῦντας* (fut.) *ἐπὶ τὰ κάλλιστα ἔργα*, *let us not wait for others to come to incite (exhort) us to the noblest deeds.* *c.* *παράκλησις*, *a calling to any one, a summons, an exhortation.* *d.* In N.T. Greek *παρακαλέω* = *comfort*: *παράκλησις* = *consolation*: and *Παράκλητος* = *The Comforter, PARACLETE*.

8. *προκαλέω* is mainly used in the middle, *call forward, invite, ἐς ξυμμαχίαν*, *to an alliance*. With the accus. of the thing, it means *propose*, as: *εἰρήνην προουκαλοῦντο*, *they proposed (offered) peace.* *πρόκλησις*, *invitation, proposal*: *πρόκλησιν δέχεσθαι*, *to accept a proposal.* [*λόγος* often means *proposal, proposition*.]

9. *προσκαλέω*, *call towards one's self, summon*, esp. of summoning into court. *πρόσκλησις* is the legal term for a summons.

10. *συγκαλέω*, *call together, convoke* (con and vocō). *οἱ στρατιῶται συγκέκληνται*, *the soldiers have been called together.*

Κάμνω, *καμοῦμαι*, *ἔκαμον*, *κέκμηκα*, has 3 meanings: 1. *toil or labor* (= *πονέω*). 2. *be weary* (= *ἀπείρηκα* from *ἀπαγορεύω*). 3. *be sick* (= *ἀσθενέω* or *νοσέω*).

1. *ὑπὲρ τῆς πόλεως κάμνειν*, *to labor in behalf of the State.* 2. *μὴ κάμης φίλον εὐεργετῶν*, *do not become weary of benefiting a friend.* *ὁ νόμος αὐτὸν ἐπαινῶν οὐποτε καμεῖται*, *the law will never weary of praising him.* *κάμνω τὴν ἀσπίδα φέρων*, *I'm tired of carrying my shield* (Anab. 3, 4, 47. In 5, 1, 2 we find *ἀπείρηκα τὰ ὅπλα φέρων*, *I'm tired of carrying my weapons.* Cf. *λέγω* (say), C, 4, c.). 3. *ἡ παῖς καμοῦσα ἀπέθανεν*, *the girl sickened and died.* *ἰατροὶ δαινότατοι*

ἀν γένοιτο, εἰ αὐτοὶ πάσας νόσους κάμοιεν, *physicians would become most expert, if they themselves were to have all diseases.* οἱ κεκμηκότες is sometimes used for the dead, the deceased: αἱ τῶν κεκμηκότων ψυχαί, *the souls of the departed.*

Κατάγνυμι or καταγνύω, *break*, κατάξω, κατέαξα, 2nd perf. κατέαγα (with pass. meaning), 2nd aor. pass. κατεάγην.

ἐνὸς κατέαξαν τὸ σκέλος, *they broke one man's leg.* (συντρίβω might be used in same sense.) Aristotle recommends giving children a rattle (πλαταγή, unattic), to amuse themselves with, *that they may not break anything about the house, ὅπως μὴδὲν καταγνύωσι τῶν κατὰ τὴν οἰκίαν.* (συντρίβω may also be used of breaking furniture.) So, either word may be used of shattering ships by running them ashore on a rocky coast. μαχεσάμενοι ἀλλήλων ἔτυχον κατέξαντες τὰς κεφαλὰς, *they got to fighting and, as it chanced, broke each other's heads.* τὴν κεφαλὴν κατεάγειναι φήσομεν; *shall we say we have had our heads broken?*

b. The stem was originally *καγ-*; which explains the augment. Cf. ἐργάζομαι. From ναῦς and *αγ-* come ναυάγέω, *suffer shipwreck.* ναυᾶγιά, *shipwreck.* ναυάγιον, *a wreck.* ναυᾶγός, *a shipwrecked man.* The student will connect these verbs with the Latin *naufragium*, *naufragus*, etc.

Κεῖμαι, *lie*, is a pres. tense in the *-μι* formation, with impf. ἐκείμην (ἔκεισο, etc.), and fut. κείσομαι. The subj. and opt. forms are very rare. The only forms given from Attic authors are κέηται (also δια-, κατακέηται), διακέσθαι, κείοιτο (also ἐκκείοιτο), and προσκείοντο, all on a short stem *κε-*. Imperat. κείσο, κείσθω, etc. Inf. κείσθαι (κατακείσθαι shows the accent in comp.). Part. κείμενος. The full inflections are given in the grammars.

b. The important thing to learn about *κεῖμαι* is, that it is regularly used as the *perf. pass. of τίθημι.* Eg.:

1. νόμον τίθεναι (or τίθεσθαι), *to make a law.* νόμον τέθειται, *he has made a law.* But: νόμος ὑπὸ Ἀθηναίων κείται, *a law HAS BEEN MADE by the Athenians.* 2. ἀνατίθεναι = *to set up (dedicate) a votive offering*: ἀνακείσθαι, *to have been set up, to be set up*; differing from ἀνατεθῆναι, *to be set up*, in this, that the latter (aor.) denotes simply the *act*, and the former denotes the *state, to be in*

that position. Cf. ζεύγνυμι, b. 3. ἀποτίθεσθαι, to put aside, reserve: τοῖς δεσπόταις ἀπόκεινται, they have been (= are) reserved for the masters. 4. διατιθέναι τινὰ ἀδίκως, to treat any one unjustly: ἀδίκως διάκειμαι, I have been treated unjustly. 5. τὸν στέφανον τῇ κεφαλῇ περιτιθέναι, to put the crown (or garland) around the head. ὁ στέφανος τῇ κεφαλῇ περίκειται, the crown has been put, etc. 6. νεκρὸν προτιθέναι or προτίθεσθαι, to lay out a dead body. νεκρὸς πρόκειται ὑπὸ τῶν φίλων, the body has been laid out by the friends. 7. μῦθον συντιθέναι, to compose a fable. μῦθος συνέκειτο, a fable had been composed. χρόνον συντέθεινται, they have agreed upon a time. ὁ συντεθεὶς χρόνος, the time that was (aor.) agreed upon. ὁ συγκείμενος χρόνος, the time that has been agreed upon. εἰς τὸ συγκείμενον χωρίον, to the place agreed upon. ὥσπερ συνέκειτο, just (περ) as had been agreed upon, etc. etc.

Κεῖρω, cut off, shear, κερῶ, ἔκειρα, κέκαρκα (perhaps not Attic), κέκαρμαι (2nd a.p. ἐκάρην not Attic). The mid. is also found; κερῶμαι, ἐκειράμην. The word is not common in A.p.

Κελεύω, command, order (accus. and infin.), is reg., except for sigma in perf. and aor. pass. systems: κεκέλευσμαι, ἐκελεύσθην.

κέλευμα or κέλευσμα, command. κελευστής, on board ship was the officer who, by his measured calls, enabled the rowers to keep time. δια- and παρακελεύομαι (D.M.) both mean cheer, exhort, encourage any one (τινί). Several other compounds of κελεύω are used with this meaning. διακελευσμός = παρακελευσμός = παρακέλευσις = cheering, exhortation, encouragement.

Κεράννυμι, mix, ἐκεράννυν (fut. late), ἐκέρασσα (perf. late), κέκραμαι, ἐκράθην and ἐκεράσθην. Aor. mid. -εκερασάμην. συγκεράννυμι, mix together.

τὴν κρήνην οἶνω κεράσας, having put wine in the spring (lit. having mixed the spring with wine). ὁ οἶνος ἀκράτος μὲν ὅξυς ἐφαίνετο εἶναι, κερασθεὶς δέ, εὐώδης τε καὶ ἡδύς, the wine unmixed appeared to be sharp; but when it had had water mixed with it, it was fragrant and sweet.

B. κράσις, a mixing, combining. By CRASIS is meant the union of two words into one; as ταῦτά, the same things, for τὰ αὐτά. ὁ κρᾶτήρ (-ῆρος), a mixing bowl; then, from the resemblance in shape,

the mouth of a volcano, CRATER. ἀκράτος, *on*, unmixed, literally (as οἶνος ἀκράτος), and figuratively, as: ψεύδος ἀκράτων, *an out and out lie*. ἀδικία ἀκράτος, *sheer injustice*. Another negative compound is ἀκέραιος, which is more commonly figurative; e.g. ἐκεῖσε ἀκέραιος ἦν ὁ πλοῦς, *the voyage there was entirely successful (unmixed with harm)*. If a country (χώρα) or land (γῆ) is ἀκέραιος, it is inviolate, unravaged (no admixture of harm has come to it).

σύγκρᾳσις, *a mixing together*. τῇ συγκράσει τῶν χρωμάτων, *by the blending of the colors*. From this word and ἴδιος, *peculiar, i.e. belonging to an individual*, comes IDIOSYNCRASY, a peculiarity of habit or disposition. The connexion between this meaning and *mingling together* is seen when we reflect that habits and dispositions are not simple, but compound, as many forces and influences *blend together*, to form them.

Κερδαίνω, *gain*, κερδανῶ, ἐκέρδᾳνα (no perf. pass. or aor. pass. A perf. act. προσκεκερδήκᾳσι is found once in Demosth.). The aor. is irreg. in having ᾱ for η (φαίνω, φανῶ, ἔφηνᾳ).

τὸ κέρδος = *gain (lucrum)*. κερδαλέος, *lucrative*: τέχνη κερδαλέᾳ, *a lucrative profession*. αἰσχροκερδής denotes one who is fond even of disgraceful gain, *avaricious*: and αἰσχροκέρδεια is the thing itself, *base love of gain, avarice*.

Κίχρημι, *lend* (formed from stem χρα-, as τίθημι is from θε-) seems to be used chiefly in aor. ἔχρησα, though the forms κίχρημι and διακεχρημένον (as pf. pass.) are each quoted once from Dem. σοὶ ἀποδώσω ὃ ἂν μοι χρήσης, *I will pay you back whatever sum you lend me*. τὸ χρέος, *debt*, the sum lent, pl. τὰ χρέᾳ (ᾱ after ε, ι, and ρ, as usual). χρήστης, *money-lender, usurer*; gen. pl. χρήστων (irreg. accent). See χρή.

b. δανείζω (reg.) means *lend on interest* (ἐπὶ τόκῳ), while κίχρημι means *lend grātis* (δωρεάν).

Κλαίω, *weep*, κλαύσομαι, and less freq. κλαίῃσω and κλαήσω. [κλαυσούμαι, ἐκλαυσα, and κέκλαυμαι, poet.] Attic writers use in pres. and impf. κλάω and ἔκλαον (never contracting the forms) much oftener than the other forms. b. *Weep* is commonly δακρύω, which means *shed tears* (δάκρυον, *a tear*), while κλάω de-

notes audible weeping, sobbing. παῦσον δὴ τὸ παιδίον κλάων, *for pity's sake (δὴ) make the baby stop crying!* (no silent shedding of tears there!).

Κλάω, *break* [κλάσω, unattic], -έκλασα, -κέκλασμαι, -εκλάσθην.

In prose used in compounds. τὰ δοράτια ἐναπικέκλαστο, *the javelins had been broken off in (the armor)*. εἰ πως ἐπικλασθεῖεν τῇ γνώμῃ, *if by any means they might be broken in spirit*. ἡμᾶς κατέκλασεν, *he broke us down (broke down our fortitude)*. From this word and ἡ εἰκών, εἰκόνος, *image*, we get **ICONOCLAST**, *image breaker*. See stem εἰκ-, *d*.

Κλείω, *shut*, κλείσω, ἔκκλεια (κέκλεικα, unattic), κέκλειμαι (also κέκλεισμαι), ἐκλείσθην. Another form, very common in Attic, is κλήω, κλήσω, etc., but in this form the perf. pass. is only κέκλημαι (without sigma).

κλείσον τὴν θύραν, *shut the door*. εἶπον τὴν θύραν κεκλείσθαι, *they said that the door must be kept shut, i.e. it must be (= get) shut and remain so*. See ζεύγνυμι, *b*. τὰ βλέφαρα ἐν τῷ ὕπνῳ συγκλείεται, *the eyelids close together in sleep*. ἀποκλείω, *shut off, cut off*: ἐφοβοῦντο μὴ τῶν ἐπιτηδείων ἀποκλεισθείσασιν, *they were afraid they should be cut off from their supplies*.

κλήσις (= κλείσις), *a closing (τῶν λιμένων, of the harbors)*. Not to be confounded with κλήσις, *a calling, summons*. κληστός (= κλειστός), *capable of being closed*. ἡ κλείς, κλειδός, κλειδί, κλείν, or κλής, κληδός, κληδί, κληδα, *key* (Lat. *clāvis*): also, *collar-bone*. κληθρον and κλειθρον, *a bar for fastening doors and gates*. ἀκλειστος, *on* (or ἄκληστος, *on*), *not shut*.

Κλέπτω, *steal*, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην.

ἀποδιδόναι τὸ κλαπέν, *to restore what has been (or was) stolen*. κλέπτῃς = *thief*. κλοπή, *theft*. CLEPTOMANIA, *a mania for stealing*.

Κλίνω, -κλινῶ, ἔκλινα (κέκλικα, *late*), κέκλιμαι, ἐκλίθην, and -εκλίτην.

The word means *bend, incline*, sometimes *trans.* and sometimes *intrans.* It is usually found in compounds, as: ἀπέκλινεν, *he bent*

off (from his course). Of soldiers, ἐγκλίνουσιν, ἐνέκλιναν, = *they give way, gave way* (= ἐνδιδοῦσιν, ἐνέδοσαν, *they give in, gave in*). In the same way: οἱ ἄλλοι ἐξέκλιναν, *the others gave way*. κατακλίνομαι = *lie down*: aor. is κατεκλίθην or κατεκλίνην, *I lay down* (κατεκείμεν = *I was lying down*). κλίνη, *a bed, couch*. From this comes CLINICAL; *clinical practice* being practice at the bed-side of the sick. ὁ ἀσθενὼν ἐκ τῆς κλίνης οὐκ ἐδύνατο κινεῖσθαι, *the sick man was not able to be moved from his bed*.

From κλίμα (unattic), *inclination*, comes CLIMATE, which varies according to the *inclination* of the sun's rays. From ἡ κλίμαξ, κλίμακος, *ladder*, comes CLIMAX, a gradual ascent, step by step, in a speech or argument. To "cap the climax" is to get on the top round of the ladder.

ENCLITIC is from ἐγκλιτικός (unattic), *leaning on*, and denotes a word that instead of carrying its own accent, leans it back on the preceding word. In the same way a PROCLITIC leans forward.

Κναίω and Κνάω both mean *scrape*. Κναίω is used only in comp. -κναίσω, -κναισα (-κεκναικα), -κέκναισμαι, -κναίσθην. Κνάω has the same irreg. sigma in perf. and aor. pass., and contracts into η instead of into ᾱ (κνήσθαι, *not κνᾶσθαι*). The mid. of κνάω means *scratch* (to relieve itching): τὴν κεφαλὴν ἐνὶ δακτύλῳ κνήσθαι, *to scratch the head with (only) one finger*. [For only, cf. δίδωμι, C, 3, a.]

Κοιμῶμαι, *sleep*; see εὔδω.

Κολάζω, *chastise*, is reg., except that κολάσσομαι may be used in the same sense as fut. act. κολάσω, and pf. act. is lacking. κόλασις, *chastisement*. ἀκόλαστος, ον, *unchastised, unpunished*; thence comes the meaning, *lacking proper restraint, uncontrolled, intemperate, given to excess*. ἀκολασιά, *intemperance, excess*.

Κόπτω, *beat, smite, cut*, is reg. except 2nd aor. pass. ἐκόπην. Fut. perf. pass., κεκόψομαι.

γῆν or χώραν κόπτειν = *to lay waste a country, devastate it* (by cutting down timber, fruit-trees, etc.). θύραν κόπτειν, *to knock at a door*. From κόμμα, *a part cut off* (in this sense unattic), comes COMMA, the sign that marks off a part of a sentence.

B.

COMPOUNDS.

1. ἀντικόπτειν τινί, *oppose any one* (lit. strike against him).
 2. ἀποκόπτω, *cut off*. From ἀποκοπή comes APOCOPE, used in grammars to denote the elision of a short vowel *before a consonant*. 3. διακόπτω, *cut through* (τὰς τῶν πολεμίων τάξεις, *the ranks of the enemy*). 4. ἐκκόπτω, *cut out*: δένδρα ἐκκεκόφασιν, *they have been cutting down trees* (lit. cutting them out of the place they were in). 5. κατακόπτω, *cut down*; also *cut up* (κρέα, *pieces of meat*); *cut to pieces* (often used of troops). οἱ μὲν ἔφασαν τὸν λόχον κατακοπήναι ὑπὸ τῶν Κιλικίων, *some said that the company had been cut to pieces by the Cilicians*. 6. συγκόπτειν, *beat together, break up*. συγκοπή (unattic) gives us SYNCOPE: ἦλθον for ἤλυθον is a case of it: υ is cut out, and the two parts are brought together. So ἐσπόμεν for -σεπ-; ἔσχον, for -σεχ-. See ἔπομαι and ἔχω.

Κράζω, *cry out*, has a 2nd aor. act. in compounds, as: ἀνέκραγον, *I cried out*, and a 2nd perf. and 2nd plup. κέκρᾱγα and ἐκεκράγη, used as pres. and imperf.

ἦγον αὐτὸν βοῶντα καὶ κεκράγόντα, *they led him shouting and crying out*. πάντες ἅμα ἐκεκράγετε, *all of you were crying out at the same time*. ὦγαθοί, ἀκούσατε τὸ πρᾶγμα, ἀλλὰ μὴ κεκράγετε, *good friends, hear the thing, but make no outcry* (an instance of the rare perf. act. imperf., used because the perf. here has the sense of a present). κραυγή, *outcry, clamor*.

Κρέμαμαι, *hang, be suspended*, seems to have in A.p. only pres. and imperf. (ἐκρεμάμην), inflected like ἵσταμαι and ἵστάμην. [Fut. κρεμήσομαι in Attic poetry.]

ὄρη ὑπὲρ τοῦ ποταμοῦ ἐκρέματο, *mountains hung over the river*. ἐφ' ἵππων κρέμονται, *they hang on their horses* (said of poor riders). ὅταν αἱ μέλιτται ἐξ ἀλλήλων ἐν τῷ σμήνῃ κρέμονται, *when the bees hang from one another in the hive*.

b. Notice that subj. and opt. of this verb accent as if there were no contraction. The form above would be ὦνται by rights (like ἱστῶνται, ὦ arising from ἄω). δύναμαι, ἐπίσταμαι, and ἐπριάμην have the same irregularity of accent in subj. and opt.

Κρεμάννυμι, *hang, suspend, ἐκρέμασα, ἐκρεμάσθην*. [The books give "Attic fut. κρεμῶ, ᾧς, ᾧ." This seems to rest on a single form, κρεμῶμεν, in Aristophanes, Plut. 312.]

λέγεται Ἀπόλλων τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, *Apollo is said to have hung the skin in the cave (τὸ ἄντρον)*. Ἠλήφθησάν τινες κρεμασθέντες, *some got hung (in the palings of a stockade) and were captured*. κρημνός, *a steep bank or cliff*. κρημνώδης, -ώδες, *precipitous*, for which ἀπόκρημνος, *on*, may also be used.

Κρίνω, κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην. Rejects *v* in the last three tenses (cf. κλίνω) and so becomes a vowel stem.

a. Primitive meaning, *separate, distinguish*, equivalent to διαγιγνώσκω. In Xen. Mem. 3, 1, 9 we find τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς διαγιγνώσκειν, *to distinguish between the good and the bad*, and directly afterwards τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν, in the same sense. b. *To judge, to try*: τοῦτον τὸν βίον ἡδίω κεκρίκαμεν, *we have judged this life (to be) the pleasanter one* (ἡδίω is predicate adj., and so has no article). c. As a result of trying or judging, *decide, determine*: κρίνουσι βοῇ καὶ οὐ ψήφῳ, *they decide (questions) viva voce and not by ballot*. d. *To bring to trial*, and, as one of the results of this, *condemn*: τῶν στρατηγῶν ἕκαστος δις ἢ τρις κρίνεται, *each one of the generals is brought to trial two or three times*. κριθεὶς ἀπέθανεν, *he was condemned and put to death*.

B. **κρίσις**, *judgment, decision, trial*: διὰ ἄδικον κρίσιν ἀποθανεῖν, *to be put to death on account of an unjust trial*. A CRISIS is therefore a time that *decides* a matter one way or the other. **κριτής**, *a judge*. **κριτήριον**, CRITERION, something to judge by. It also means *the place of judging, court, tribunal* (= δικαστήριον). From κρίμα (or κρίμα) (not an Attic prose word) comes CRIME, something that calls for *judgment* and merits *condemnation*. A CRITIC (κριτικός) is one who is given to passing judgment on matters. CRITICAL means pertaining to *criticism* (a critical essay), or, pertaining to a *crisis* (a critical time). HYPERCRITICAL, *critical above (ὑπέρ) measure*. ἄκριτος, *on*, *without a trial*: πολλοὶ ἄκριτοι κατεγνώσθησαν, *many were condemned without a trial*.

C.

COMPOUNDS.

Some of these are:

1. ἀποκρίνομαι, ἀποκρίνομαι, ἀπεκρίνάμην, ἀποκέκριμαι, *answer, reply*. ἀπόκριναί μοι, *answer me!* ἀποκρίνεις τὰ ἐρωτώμενα; *will you answer the questions asked?* ἀπόκρισις, *answer, reply*.

2. διακρίνω, *distinguish, discriminate* (*dis* = διά; *crimen, criminis*, is on the same stem as κριμ-). διακριτικός, *capable of discriminating*, gives us *DIACRITICAL*, as *diacritical marks* in writing or printing.

3. κατακρίνω τινός, *pass sentence on any one, give judgment against, condemn* (= καταγιγνώσκω). παρὰ τὸν νόμον κατακριθεὶς (κατακεκριμένος), *condemned contrary to the law*.

4. ὑποκρίνομαι in Herod. = *answer* (for which ἀποκρίνομαι is the Attic word): in Attic it means *act on the stage*: τοῦτο τὸ δράμα οὐδέποτε ὑπεκρίνατο, *he never acted in this drama*. Ἀντιγόνη Σοφοκλέους πολλάκις ὑποκρίνεται, *he has often acted the part of Sophokles's Antigone*. Actor is ὑποκριτής: hence *HYPOCRITE*, one who merely acts a part. ὑπόκρισις, *acting (unattic)*, gives us *HYPOCRISY*.

Κρούω, *beat*, is reg. except that perf. and plup. pass. or mid. may have the irregular σ; κέκρουμαι or κέκρουσμαι; and that the aor. pass. (used only in compounds) always has it, -εκρούσθην. b. In the middle, πρύμνῳ κρούεσθαι = *to row stern foremost*, for which ἀνακρούεσθαι may also be used. ἀνάκρουσις = *a rowing backwards*. Its literal meaning is seen in *ANACRUSIS*, *upward beat*, a term used in prosody. c. ἵππον τῇ ῥάβδῳ κρούειν, *to cut a horse with the switch*. τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν, *they beat their spears against their shields*.

B. The word is used in various *Compounds*. ἀνακρούεσθαι we have had above = *back water*. 2. Under κόπτω we saw that ἀντικόπτω, *strike against*, meant *oppose*. In the same sense, ἀντικρούω: αὐτοῖς ἀντεκρούκει, *he had opposed (thwarted) them*. 3. ἀποκρούω in act. or mid. = *beat off, repulse*. τοὺς πολεμίους δις ἢ τρις ἀπέκρουσαντο, *they beat the enemy off two or three times*. 4. παρακρούω, *knock aside, divert, mislead, deceive*. μὴ παρακρουσθῆτε τοῖς λόγοις αὐτοῦ, *do not be misled (deceived) by his arguments*. So, παράκρουσις = *deception*.

Κτάομαι, *acquire*, **κτήσομαι**, **έκτησάμην**, **κέκτημαι**, **έκτηθην**; this last always pass. in sense.

a. The perf., *I have acquired*, usually means *I possess*: **έκεκτήμην**, *I possessed*: **κεκτήσομαι**, *I shall possess*. The perf. sometimes has a pass. sense: **τὰ κεκτημένα**, *the things possessed*. *b.* Instead of **κέκτημαι**, which is irreg. in its reduplication, the reg. form **έκτημαι** is sometimes found, especially in Plato. The plup. of this form is of course **έκτημην**. *c.* The perf. subj. contracts **κεκτη-** with the following vowels: **κεκτήται**, **κεκτήσθε**. *d.* In the opt. the forms are either **κεκτώμην** **κεκτώ** -**ώτο**, etc. (**η** = **ω**), or **κεκτήμην**, **κεκτήο**, -**ήτο**, etc., the *o*-sound being rejected. Cf. **μυμήσκω** *A, d.*

Locate **κτώ**, **έκτώ**, **κτάσθε** (3), **κτώμεθα** (2), **κτώμεθα**, **κέκτησθε** (2), **κεκτήσθε**, **κεκτήσθε**, **κεκτήσθαι**.

B. **κτήμα** = *something acquired, acquisition, possession*. Thucydides called his history **κτῆμα ἐς ᾗδε**, *a possession for all time*. The pl. **κτῆματα** denotes *possessions, property*. **κτῆσις** = *acquisition, possession*: = **τὸ κτάσθαι** (the process of acquiring), or **τὸ κεκτηῖσθαι** (the having in possession): **κτῆμα** = **τὸ κεκτημένον** (as pass.), *that which has been acquired, or is possessed*: **Θεὸς ἐστὶν ὁ ἐπιμελούμενος ἡμῶν, καὶ ἡμεῖς Ἐκείνου κτῆματὰ ἐσμεν**, *it is God Who takes care of us, and we are His property*.

Κτείνω, *kill*, is usually compounded with **ἀπό**: **ἀποκτείνω**, **ἀποκτενῶ**, **ἀπέκτεινα**, **ἀπέκτονα**, this last being the only irreg. form. **ἀπεκτόνῳσιν**, *they have killed*. **ἀπεκτόνεσαν**, *they had killed*. **ἀπεκτονέαι**, *to have killed*, etc. *b.* Remember that the passive of this verb is **ἀποθνήσκω**, **ἀποθανοῦμαι**, **ἀπέθανον**, **τέθνηκα**, this last form uncompounded. See **θνήσκω**.

Κτίνυνμι and **κτιννύω**, generally **ἀποκτινν.**, are found in pres. and impf. = **ἀποκτείνω**, *kill*. See **κτείνω**.

Κύπτω, *stoop* (-**κύψω** or -**κύβομαι**, rare), **έκυψα**, **κέκυφα**. The fut. seems to occur only once in A.p., **ἀνακύψοι** Pl. Euthyd. 302 *a*, and even here, "there is a variant, **ἀνακύψοιτο**, which must be preferred" (Rutherford, *New Phryn.*, p. 398). **ἀνακύπτω** denotes a reversal (**ἀνά**) of the stooping position; hence, *raise one's self up, hold the head up*. **έγκύπτω** = *stoop, bend over*; **έγκεκύφότες**, *bending over*.

REM. Authorities vary as to the quantity of *υ* in this word.

Λ.

Λαγχάνω, *obtain by lot*, λήξομαι (rare), ἔλαχον, ἐληχα, ἐληγμαι, ἐλήχθην.

θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν, *running to the village that Xenophon had obtained by lot*. λῆξις, *allotment*. ὁ κλῆρος was the word for a lot. Δάχσις, *Lachesis*, was one of the three Fates (αἱ τρεῖς Μοῖραι); they were daughters of *Necessity* (Ἀνάγκη). The other two were Κλωθώ, *Klotho, the Spinner*, and Ἄτροπος, *Atropos, the Inflexible* (the one who will not turn from her purpose: alpha priv. and τρέπω, *turn*).

Λαμβάνω, *take*, λήψομαι, ἔλαβον, ἐληφα, ἐλημμαι, ἐλήφθην. 2nd a. m. ἐλαβόμην. (Perf. pass. in the tragic poets is λέλημμαι.)

A. The word means *take, seize, catch, capture*; also, *receive, get*: ἔλαβον τῆς ζώνης τὸν Ὀρόντην, *they took (or caught) Orontes by the girdle*. ἐκ τῆς ἑδρᾶς ἀνεπήδησε καὶ τὸ δόρυ ἔλαβεν, *he sprang up from his seat and seized his spear*. ὅταν τὰ ὄπλα εἰς τὰς χεῖρας λάβωμεν, *when we take our weapons in our hands*. λαβέ τὴν ἐπιστολὴν καὶ ἀνάγνωθι αὐτοῖς, *take the letter and read it to them*. οὐδεὶς στρουθὸν ἔλαβεν (= εἶλεν), *no one caught an ostrich*. κλέπτουσα ἐληπτο, *she had been caught stealing*. ἡ πόλις προδοσίᾳ ἐλήφθη, *the city was taken (captured) by treachery*. μισθὸν οὐκ ἐληφεν, *he has received no wages*. τὰ λήμματα λήψεται, *he will receive (get) the gains (profits)*. δίκην λαμβάνειν παρὰ τινος = *to inflict punishment on any one (to receive a penalty from him)*.

a. **λαβή** = *something to take hold of, a handle*: then, a *hold, grip*, such as a wrestler (παλαιστής) gets. **λήψις**, a *taking, seizure, getting*, etc. ἡ τοῦ μισθοῦ λήψις, *the receiving of the wages*. ἡ λήψις τῆς πόλεως, *the seizure of the city*. **λήμμα**, *something received*, hence *receipts, gain, profit*.

B.

COMPOUNDS.

1. ἀναλαμβάνω, *take up*, ὄπλα, *arms*. τὸν λόγον ἀναλάβωμεν, *let us take up the discussion again (resume it)*.

2. ἀντιλαμβάνω, *get or receive in return*, is generally used in the mid. = *take hold of*. ἀντιλαβόμεθα τοῦ πολέμου, *let us take hold of the war (i.e. go at it in earnest)*.

3. ἀπολαμβ., *receive from any one; get back, regain.* A common military meaning is *cut off, intercept.* καθορᾷ τὰς ναῦς ἀπὸ τοῦ λιμένος ἀπειλημένῃς, *he observes the ships cut off from the harbor.*

4. Ἰν διαλαμβ., διὰ gives the idea of separation or division, but the translations are various.

5. ἐπιλαμβ., *seize upon*, as when Thuc. says of the plague (ἡ νόσος) at Athens, δις τὸν αὐτὸν οὐκ ἐπελάμβανεν, *it would not attack the same person twice.* b. Closely connected with the idea of *seizing upon*, is that of *checking, arresting, stopping*, as: ἐπὶλαβε τὸ ὕδωρ, *stop the water*; or, as we should say, *stop the clock*, as a speaker's time in the Athenian courts was measured by a water-clock. c. In the mid. ἐπιλαμβάνομαι means *take hold of, get a grip (λαβή) on (ἐπὶ)*, and is followed by the gen. case: ἐπειδὴν σου ἐπιλαβόμενος ἄγῃ, *when he lays hold of you and leads you (away).*

6. καταλαμβ., *seize upon, occupy*, τὴν ἀκρόπολιν, τὰ ἄκρα, *the citadel, the heights.* (προκαταλαμβ., *seize upon in advance.*) A common meaning is *find*, as: κατελάβομεν τὴν θύραν ἀνεωγμένην, *we found the door open.* κατελάβομεν τὸν δεσμώτην λελύμενον, *we found the prisoner loosed.*

7. μεταλαμβ., *receive or get anything with any one, i.e. share:* τῆς λείας μετελήφασιν, *they have shared the booty.* Cf. μεταδίδωμι, under δίδωμι. b. From the other meaning of μετά in comp., denoting *change*, we have πόλεμον ἀντὶ εἰρήνης μεταλαμβάνειν, *to (change and) get war instead of peace.*

8. παραλαμβ., *receive from any one, inherit*, the opposite of παραδίδωμι, *give to any one, transmit, bequeath*: παραδῶμεν τὴν ἀρχὴν οἷαν καὶ παρὰ τῶν πατέρων παρελάβομεν, *let us transmit (to our posterity) the empire in the same condition in which we received it from our fathers.*

9. περιλαμβ., *take around = embrace*, either literally, as τὸν παῖδα περιέλαβεν (= περιέβαλεν), *he embraced the boy*; or figuratively, *surround, include, comprise*, in which sense περιέχω may be used.

10. προλαμβ., *take (receive, or seize) before; anticipate*: τῷ τὰ χωρία καὶ τοὺς λιμένας προειληφέναι, *by having seized the places and the harbors beforehand.*

11. *προσλαμβάν.*, take (or receive) besides: *μισθὸν πρόσλαβειν*, to receive extra pay. *ὑμᾶς συμμάχους προσέλαβον*, I took you as allies besides.

12. *συλλάμβ.*, apprehend, arrest: *συλλαμβάνει Κῦρον ὡς ἀποκτενῶν*, he arrests Cyrus with the intention of putting him to death.

13. *ὑπολαμβάν.*, take under, as: *τοὺς φεύγοντας ὑπέλαβεν*, he took the fugitives under (his protection). Its most common meanings are, interrupt (any one speaking), reply, rejoin, etc.; and suppose, imagine. *ἡ φιλανθρωπία ἣν ἔχειν ὑπέλιψαι*, the philanthropic spirit which you have been supposed to have. *εἰ γὰρ σε ὑπολάβοιεν ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν, κ.τ.λ.*, for if men should once imagine (take up the idea) that you are ungrateful, no one would think, etc. — In the other sense: *ὑπολαβὼν ἔφη*, interrupting, he said. *πρὸς ταῦτα οἶμαι δεῖν ὑμᾶς ὑπολαβεῖν, ὅτι, κ.τ.λ.*, to these things I think you ought to reply, that, etc. The common word for reply is *ἀποκρίνομαι*.

C. The words *λαβή*, *λήμμα*, and *λήψις* are found in comp. with prepositions, some with one, some with another. Thus we find *ἀντιλαβή*, something to take hold of, a handle: and *ἀντίληψις*, in various meanings. *b.* From *ἐπιληψις*, comes EPILEPSY, a sudden attack that seizes upon people. *ἐπιληπτικός* (unattic) gives EPILEPTIC. *c.* *κατάληψις*, seizure, occupation (*χωρῶν*, of places). From this comes CATALEPSY. *d.* From *πρόληψις* (unattic), anticipation, comes PROLEPSIS. *E.g.* “*You know Sokrates, what a wise man he was,*” for “*you know what a wise man Sokrates was,*” is an instance of *Prolepsis*. The word “Sokrates” was taken into the sentence before its natural position.

e. SYLLABLE is from *συλλαβή*, as much of a word as is taken together in one utterance. *ἡ πρώτη (τελευταία) συλλαβή*, the first (last) syllable. *συλλήβδην*, collectively, all at once: to take away other people's things not little by little, but all at once, *τάλλότρια ἀφαιρεῖσθαι μὴ κατὰ σμικρὸν ἀλλὰ συλλήβδην*. — *σύλληψις*, arrest: *οὐδεὶς γὰρ οὐδ' εἶδεν ἐκείνους μετὰ τὴν σύλληψιν*, for no one even saw them after their arrest. *συλλήπτωρ* (-τοπος), a partaker (part-taker), helper, accomplice. Xen. has *συλλήπτρια* as the fem. of this.

f. *ὑπόληψις*, a rejoinder, reply; but *ἀπόκρισις* is the more usual word. *g.* From the prefix *δι-*, *δι-* (*δύς*, twice), and *λήμμα* comes

δίλημμα (unattic), DILEMMA, *i.e.* a position in which you stand a double chance of being caught.

Λανθάνω, *escape notice*, λήσω, ἔλαθον, ἔλεθθα. Middle: ἐπιλανθάνομαι, *forget*, ἐπιλήσομαι, ἐπελαθόμεν, ἐπιλέλυσμαι.

a. The act. is either trans., as αὐτὸν ἐλάθομεν, *we escaped his notice*, or intrans. b. Note the idiomatic renderings: εἰσελθοῦσα ἔλαθεν, or εἰσῆλθε λαθοῦσα, *she came in unobserved*. (Or, πάντας εἰσελθοῦσα ἔλαθεν, *she came in without any one's noticing it*. λήσετε διαφθαρέντες, *you will be corrupted before you know it*. τὸ πολὺ αὐτῆς ἔλαθε κατακαυθέν, *most of it burned down before anybody knew it*. c. The comp. διαλανθάνω = *escape notice completely* (through to the end): σὲ τοῦτο διαλέληθεν, *this has completely escaped your notice*. Sokrates taught his followers that nothing they might do would finally escape the notice of the gods, θεοὺς ἂν διαλαθεῖν.

d. ἐπιλανθάνομαι, *forget*, like its opposite μέμνημαι, *remember*, takes the gen. case: τοῦ φθόνου ἐπελήληστο, *he had forgotten his envy*. (Sometimes the accus. is used, especially with neuter prons. and adjs.) ἐπελαθόμεν περὶ αὐτοῦ, *I forgot about it*. μὴ οἰεσθε, εἰ ὑμεῖς βούλεσθε ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσεσθαι, *do not imagine that, if you want to forget, the gods will forget too*. ὀλίγου ἐπιέλησμαι εἰπεῖν, ὅτι, κ.τ.λ., *I have almost forgotten to say, that*, etc. δοκεῖς ἐπιελέσθαι, ὅτι ἐγὼ ἐνταῦθα ἦν, *you seem to have forgotten that I was there*.

B. λήθη, *forgetfulness*. The waters of LETHE, the waters of oblivion. From this and ἄργός, *idle, lazy*, comes LETHARGY. ἀληθής, *true, i.e. not escaping notice*, not hiding or sneaking. ἀλήθεια, *truth*. ἀληθεύω, *speak the truth*, though ἀληθῆ λέγω, *say true things*, is the more usual expression. ἀληθινός, *true, genuine*. ἐπιλήσμων, ἐπιλησμον, *forgetful*. ἐπιλησμονέστερος εἰ, *you are too forgetful*.

Λέγω, *say*, λέξω, ἔλεξα, —, λέλεγμαι, ἐλέχθην. Or, to give the forms in another and more usual way, λέγω, ἔρῳ, εἶπον, εἶρηκα, εἶρημαι, ἐλέχθην, or ἐρρήθην. As fut. pass. we have not only λεχθήσομαι and ῥηθήσομαι, but also two future perfects, λαλέξομαι and ἐρήξομαι. The compound verb διαλέγομαι, *discourse*,

converse, has διαλέξομαι, διελέχθην (D.P.), and διελεγμαι, with irreg. redupl. ἐρῶ has opt. ἐροίην, inf. ἐρεῖν, part. ἐρών. εἶπον has εἶπω, εἵπομι, εἰπέ, εἰπεῖν, εἰπών. εἶπε and εἰπέ are distinguished by the accent, as are εὔρε and εὔρέ from εὐρίσκω, *find*.

B. 1. λέγω not only means *say*, but also *speak, tell, mention, mean, read*. τί τοῦτο λέγεις; *what do you mean by this?* ταῦτ' ἔλεξεν (εἶπεν), *he said these things*. τάδε ἔλεξεν, *he spoke as follows*. λέξον ἡμῖν τὰ ὀνόματα, *tell us the names*. εἰπέ μοι, ἔφη, *tell me, said he*. τὰ μέλλοντα ῥηθήσεσθαι, *the things that are going to be said (spoken, mentioned)*. κριταὶ ἤκουσι τῶν λεχθησομένων, *they have come as judges of what will be said*. λέγε ἡμῖν τὸ ψήφισμα, *read us the decree*. The special word for *read* is ἀναγιγνώσκω. See under γιγνώσκω.

2. The verbals are λεκτός and ῥητός: λεκτέος and ῥητέος. ὁ λέγω ῥητέον, *what I am saying must be spoken*. ἃ γιγνώσκω λεκτέον, *I must tell what I know*.

C.

COMPOUNDS.

REM. 1. Most of the compounds of λέγω have very little of λέγω left to them. They usually have -αγορεύω and -ηγόρευον in the pres. system, and -εῶ, -εἶπον, -εῖρηκα, -εῖρημαι, -ερρήθην, -ρηθήσομαι in the other tenses.

REM. 2. Still, the line is not drawn as sharply as is done in *The New Phrynichus*, p. 327. Mr. Rutherford there says: "But, except with ἐπί, ἀντί, and πρό, λέγω was never compounded; its place was taken by ἀγορεύω in the present and imperfect, while -λέξω and -έλεξα completely disappeared before -εῶ and -εἶπον, and -ἐλέχθην and -λέλεγμαι" (misprint for -λέλεγμαι) "before -ερρήθην and -εῖρημαι." Naturally he intended to include διαλέγομαι, whose aor. διελέχθην he treats on p. 191. But κατέλεγεν occurs Xen. Conv. 6, 3. [The same word, Anab. 2, 6, 27, is most likely to be referred to the other λέγω, though Krüger takes it as a comp. of λέγω, *say*.] And as to the "complete disappearance of -λέξω, -έλεξα, and -λέλεγμαι," we find ἀμφιλέξει Xen. Apol. 12: ἀμφιλεξάντων Xen. Anab. 1, 5, 11. ἀντιλέξω and ἀντέλεξα are Attic; see L. and S., and add Lysias 8, 11, ἀντιλέξιν. προλελεγμένων occurs Ar. Vesp. 886. If we go outside of Attic, several other compounds may be given: παραλέξαι and ὑπολέγω in Plut., etc.

1. ἀμφιλέγω (cf. ἀμφισβητέω), *talk on both sides*, occurs twice in

Xen., in fut. ἀμφιλέξει and aor. ἀμφιλεξάντων, in sense of *dispute*. Its adj. ἀμφίλογος, ον, is much more frequent = *debatable, doubtful* (= ἀμφισβητήσιμος) : ἀμφίλογα ἀγαθά, *doubtful blessings*. So, its neg. ἀναμφίλογος = ἀναμφισβήτητος = *indisputable* : ἀναμφιλογώτατον ἀγαθόν, *a most indisputable blessing*.

2. ἀναγορεύω, *proclaim, announce*, ἀνηγόρευον, ἀνερῶ, ἀνείπον, ἀνείρηκα, -μαι, ἀνερρήθην (ἀναρρηθῶ, -θείην, etc.), ἀναρρηθήσομαι. νικῶν ἀνηγορεύετο (or ἀνερρήθη), *he was proclaimed victor*. ὁ κήρυξ ἀνερεῖ, ἀνείπεν, ὅτι —, *the herald will proclaim, proclaimed, that —, etc.* The accus. after this verb may either be a *cognate accus.*, as : κήρυγμα ἀνείπεν, *he issued a proclamation*, — or it may express the *thing about which* proclamation is made : τὸν στέφανον ἀνείπεν, *he publicly announced (the bestowal of) the crown*. ἀναρρηθέντος ἐν τῷ θεάτρῳ τοῦ στεφάνου, *proclamation about the crown having been made in the theatre*. [θέατρον, THEATRE; a place for viewing (θεάομαι).]

3. ἀντιλέγω, ἀντερῶ (usually), ἀντίειπον, ἀντίειρηκα, etc., *speak against or in opposition to* (τινί), *contradict*. Followed by a neg. in the dependent clause it may often be rendered *deny* : ἀντίειπεν ὅτι οὐκ εἰκὸς εἶη, *he denied that it was right, i.e. said, in opposition (to the other person), that it was not right*. ἀντιλογίᾳ, *contradiction*.

4. ἀπαγορεύω, ἀπερῶ, ἀπείπον, ἀπείρηκα, ἀπείρημαι, ἀπερρήθην. This word means : *a. to declare off, renounce* : αἱ σπονδαὶ οὐκ ἀπείρηντο, *the treaty had not been declared at an end*. λέγουσι τὰς σπονδὰς ἀπορρηθήσεσθαι, *they say that the treaty will be renounced*. *b. forbid* (dat. of person and μή with the infin.) : κήρυκα ἐπέμψαν ἀπερῶντα αὐτοῖς μὴ σφίσιν ἐπιπλεῖν, *they sent a herald to forbid them to sail against them*. ἀπείρηται μοι, *I have been forbidden*. *c. grow weary, give out*. Xenophon says of the bustards in the desert of Arabia, *they fly a short distance, just as partridges do, and quickly give out, πέτονται βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι*. When the 10,000 Greeks came to the Black Sea, one of the soldiers urged their going by water, saying, *I'm tired of packing up and walking and running and carrying my arms and fighting*, ἀπείρηκα ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ μαχόμενος. Cf. κάμνω, 2. In the pf. and plup. act. this seems to be the *only* meaning : and of course *no passive tense* can well have this signification. [For ἐπιλείπω, *give out*, see λείπω, B, 5, N.B.]

5. διαλέγομαι, *talk, converse*, is D.P. and has irreg. perf. διελέγμαι, as has been given above. προδιαλεχθῆναι τι, *to talk a little beforehand*.

6. καταγορεύω, κατερῶ, κατεῖπον, κατεῖρκα (lit. *speak against*) = *tell on any one* (τινός), *denounce*: οἱ φύλακες προσελάσαντες ἐλοιδύρουν αὐτὸν καὶ ἔφασαν κατερεῖν αὐτοῦ, *the guards riding up began to scold him and said they would tell on him*.

7. προαγορεύω, προερῶ, προεῖπον, προεῖρκα, etc., *say or tell beforehand, give notice* (τινί).

8. προσαγορεύω, προσερῶ, προσεῖπον, προσεῖρκα, προσεῖρμαι, προσερρήθην, *speak to* (τινά), *accost, address*. ὠργίζετο, ὅτι προσειπὼν τινα χαίρειν, οὐκ ἀντιπροσερρήθη, *he was angry because, having spoken to some one to greet him, he was not spoken to in return* (= because he had saluted some one, and his salutation was not returned). b. Another meaning is, *style any one so and so, call him by a name*: τοῦ (= τίνος) ἐνεκα οἶε "Ὅμηρον τὸν Ἀγαμέμνονα προσαγορεύσαι (= προσειπεῖν) ποιμένα λαῶν; *for what reason do you think Homer styled Agamemnon "shepherd of the people"?*

N.B. As this ex. shows, ἀγορεύω is not limited to the pres. and impf.; but outside of these tenses the forms ἐρῶ, εἶπον, etc., are much more frequent.

9. συναγορεύω, συνερῶ, συνεῖπον, συνεῖρκα, *speak with, speak on any one's side*: ἐπεὶ ταῦτα εἶπεν, ἄλλοι ἀνίσταντο συνεροῦντες, *when he had said this, others began to get up, to speak on his side of the question*. συνεῖπειν is thus the opposite of ἀντειπεῖν.

D. Derivatives are numerous both in Greek and English. Foremost among them is ὁ λόγος, *word, speech, a reason, argument, narrative, proposition*, etc. ἄλογος, *ον, unreasonable, absurd*. ἄλογιά, *absurdity*. εὐλογος, *ον, reasonable*. But εὐλογέω and εὐλογιά = *praise* (= τὸ εὖ λέγειν). Hence EULOGY. In N.T. εὐλογέω = *bless*, and εὐλογιά = *blessing*. ἀξιόλογος, *ον, worth talking about, important*. ἀπολογέομαι, D.M., or D.P., = *defend one's self in a speech, urge in defence*, lit. *talk anything off from one's self*. ἀπολογιά, *a defence*. Hence APOLOGY. From ὁ ἀπόλογος (rare in Attic), *a story, fable*, comes APOLOGUE. [ἀπολελόγημαι is mid. or pass. in sense.]

b. From διαλέγομαι, *discourse, converse*, we have ὁ διάλογος,

conversation, DIALOGUE. Also διαλεκτικός, skilled in the art of conversation; hence DIALECTICS, the art in which Sokrates was supreme. From ἡ διάλεκτος, a mode of speech, we get DIALECT. EPILOGUE is from ἐπίλογος (unattic), the closing part of a discourse, opposed to PROLOGUE, the opening part. MONOLOGUE explains itself; and CATALOGUE comes under the second λέγω.

c. λόγος is the word that helps to give us the numerous "ologies." In TAUTOLOGY, saying the same thing (ταυτό) over again, and BRACHYLOGY, a short way of saying a thing, we have the literal and common meaning for λόγος. In most of these words, however, λόγος has the meaning science: as ETHNOLOGY, the science of nations (τὸ ἔθνος): ONTOLOGY, the science of Being, etc.

d. λέξις, speaking: λέξις καὶ πράξις, speaking and acting. λέξις καὶ ψῶδι καὶ ὄρχησις, talking and singing and dancing. A LEXICON is a λεξικὸν (unattic) βιβλίον, a word-book. LEXICOGRAPHER explains itself.

e. τὸ ἔπος = a word, an EPIC poem, Epic poetry. From stem ρε- we have ῥήμα, a word: in Gram. a verb. ῥήσις (like λέξις), a speech, speaking. ῥητός (= εἰρημένος), stated, fixed: ῥητός χρόνος, a stated time: ἡ ῥητὴ ἡμέρα, the day fixed. ῥήτωρ ῥήτορος, a speaker, orator. ῥητορικός, skilled in speaking, for which δεινὸς λέγειν is more common. ἡ ῥητορική (sc. τέχνη), the rhetorical art, RHETORIC. διαρρήδην = expressly: οὐ διαρρήδην εἰπόν σοι μὴ ἐκεῖσε ἔλθειν; didn't I tell you expressly not to go there? [Some of these words were given before. See under [εἶρω] B. They are repeated here as a matter of convenience.]

There is another Λέγω, used only in comp. The forms are -λέγω, -λέξω, -ελεξα, -ελλοχα, -ελεγμαι (also -λέλεγμαι, but less freq.), -ελέγην (also -ελέχθην, but far less freq.). The perf. act. seems to be found only in συνελλοχα, I have collected. The compounds most in use are:

1. ἐκλέγω (or ἐκλέγομαι in mid.), select, pick out, choose. E.g. ἐξ ἀπᾶσων τῶν νεῶν τοὺς ἀρίστους ἐρέτας ἐκλέξας, having picked out the best rowers from all the ships. διὰ τὸ ἐκ πολλῶν πληρωμάτων ἐκλελέχθαι τοὺς ἀρίστους ἐρέτας, owing to the fact that the best rowers had been picked out from many crews. ἐξ ἐκάστης τῆς πολιτείας ἐξελεγμένος τὸ βέλτιστον, having selected the best thing out of each

form of government. *ἐξ πάντων τῶν ῥηθέντων ἐκλέεσθαι τὸ βέλτιστον*, out of all that was said, to select the best thing.

b. *ἐκλογή* = selection (*ἀρχόντων*, of rulers). Hence ECLOGUES, Selections. ECLECTIC (*ἐκλεκτικός*, unattic) therefore means selecting, choosing.

2. *ἐπιλέγομαι*, *ἐπιλέξομαι*, *ἐπελεξάμην*, *ἐπέλεγμαi* or *ἐπιπέλεγμαi*, among other meanings has that of select or choose.

3. *καταλέγω* (or *καταλέγομαι*, mid.) also means choose, select, but with the more special meaning of enlist, enroll, levy (*στρατιώτας*, *στρατιάν*). The noun *ὁ κατάλογος* = register, list, enrolment, CATALOGUE.

4. *συλλέγω*, collect, assemble, may also be used in the mid. *καταμαθὼν αὐτὸν πολλὰ γράμματα συνελεγμένον*, learning that he had collected many writings (O.R. *συνελεκεται*, he has collected). *πῶς ἂν ἡμῖν συλλεγείη τὸ στράτευμα*; how could we get the army assembled? lit. how could the army become assembled for us? When assemble is intrans. in Engl., the pass. is used in Greek. Hence, *we assembled in the morning at the court-house* is *ἔσυνελέγημεν ἔωθεν εἰς τὸ δικαστήριον*. *συλλογή*, collection, assembling. *ὁ σύλλογος*, assembly, assemblage.

B. From this *λέγω* and *ἄνθος*, blossom, flower (*δένδρα καὶ ἄνθη καὶ καρποί*, trees and flowers and fruits), comes ANTHOLOGY, lit. a collection of flowers. It denotes a collection of short poems by various Greek poets.

Λείπω, leave, *λείψω*, *ἔλιπον*, *λέλοιπα*, *λέλειμμαι*, *ἐλείφθην*. Fut. pf. *λελείψομαι*. The mid. is used in comp.

The word does not mean leave (intransitive) in the sense of go away. The pass., besides the literal meaning, as: *κἂν λειφθῇτε, τῷ στίβῳ* (nom. *στίβος*) *τῶν ἵππων ἔπεισθε*, and if you get left, follow the horse-tracks; — also means be outdistanced, be inferior. A connecting link between these two meanings is seen in the foll. ex. *εἰπον αὐτῷ μὴ τοῦ κήρυκος λείπεσθαι*, they told him not to lag behind the herald, the gen. case showing that the idea of comparison is involved; he was not to be slower than the herald, inferior to him in speed. Hence we find *πλήθει ἡμῶν λειφθέντες*, inferior to us in number.

λοιπός, *left, remaining*. The letters κ.τ.λ. = καὶ τὰ λοιπά, *and the remaining things, and so forth*. See ἐξῆς under ἔχω, C, b, β.

B.

COMPOUNDS.

1. ἀπολείπω, *leave off*, as when one has been speaking and *leaves off*. b. *Abandon, desert* (τινά). c. The pass. is frequently used in the sense given above for the pass. of λείπω, *be outdistanced, be inferior*. ἀπόλειψις, *forsaking, abandonment* (τῶν φίλων, *of one's friends*).

2. διαλείπω, *leave a gap or intervening space*, so that one can go *through* (as διαστήναι = *stand apart*, διά giving the idea of separation). Xen., describing parallel columns of soldiers, speaks of the space between the columns as τὸ διαλείπον. χρόνον ὀλίγον διαλιπών, *after a short interval of time*. διαλιπών by itself = *after a while, after an interval*, χρόνον being understood.

3. ἐκλείπω, *leave out*, also means *forsake, abandon*, as ἀπολείπω does. ὁ ἥλιος ἐξέλιπε κατὰ μεσημβρίαν, *the sun was eclipsed at mid-day*. ἔκλειψις, ECLIPSE (τῆς σελήνης, *of the moon*).

4. ἔλλειπω, *fail, be deficient*. Its noun ἔλλειψις gives ELLIPSIS, *a leaving out of words*; and ELLIPSE, one of the conic sections. ἔλλιπής, *deficient*, προθυμίας or ἰα, *in zeal*.

5. ἐπιλείπω, *fail, give out*: ἐπεὶ παντελῶς ὁ σίτος ἐπελελοίπει, *when the food had entirely given out*.

N.B. When a man or an animal *gives out, becomes exhausted*, the word is ἀπαγορεύω (see under λέγω (*say*), C, 4, c). When the *supply of anything gives out, is exhausted*, ἐπιλείπω is the word.

b. It may also be used trans., as: ὁ χρόνος ἐπιλείποι ἂν με, *time would fail me*.

6. καταλείπω, *leave behind, leave*. It is the special word for *leave* when one dies and leaves an estate, money, a family, etc. οὐσίαν δέκα ταλάντων κατέλιπεν, *he left an estate of 10 talents*.

7. παραλείπω, *leave aside, leave out, omit*. παραλέλοιπα πλείω ἢ εἶρηκα, *I have left out more things than I have mentioned*. τί παρέλιπες; *what did you omit?* It may be used with infin. *I omitted to utter a prayer, παρέλιπον εὐξασθαι*.

8. *προλείπω* is not much used in A.p.

9. *ὑπολείπω*, *leave, leave behind, leave remaining*. οἱ ὑπολειφθέντες τῶν στρατιωτῶν, *those of the soldiers who were left behind*. ὑπόλοιπος, *left, left remaining*.

Λούω, *bathe* (τινά): the act. is rare in prose. The mid. is intrans. *bathe, take a bath*. The forms are reg. λούσομαι, ἐλουσάμην, λέλουμαι, except that in the pres. and impf. by the side of the reg. forms λούεται, ἐλούετο, ἐλούοντο, λούμενος, etc., shorter forms λούται, ἐλούτο, ἐλούντο, λούμενος, etc., are always found. Some MSS. and editors give one form, and some give the other. λουτρόν (usually pl. λουτρά) = *a bath*.

M.

Μαίνομαι, *be bereft of one's senses, rave, be mad*. The only other prose tenses are ἐμαινόμεν, and 2nd a.p. ἐμάνην.

μαίνη Παῦλε, *Paul, thou art beside thyself*. οὐ μαίνομαι, κράτιστε Φῆστε, *I am not mad, most noble Festus*. Ἑρακλῆς Μαίνόμενος, *The Frenzy of Hercules*, the title of one of the tragedies of Euripides.

μανία, *madness, frenzy*, MANIA. CLEPTOMANIA, a mania for stealing (κλέπτω). MONOMANIA, a mania in a single (μόνος) direction. μανικός, *mad*; also μανιώδης, -ώδες, *mad*. μανιώδης ὑπόσχεσις, *a mad promise*. κύνες μανιώδεις, *mad dogs*. ὁ μάντις μάντεως, *soothsayer*, so named because of the frenzy they assumed in giving their answers. Ἀλέξανδρος ἢ Ψευδόμαντις, *Alexander, or the False Prophet*, is the title of an essay by Lucian, in which he exposes the tricks of Alexander, a noted false prophet of his time. Mr. Froude gives an interesting account of this in one of his essays.

Connected with μάντις are μαντεία, *divination, prophetic power*. μαντεῖον, *an oracular response, or the seat of an oracle*. μαντεύομαι, *consult an oracle*. Cf. χρηστήριον under χράω.

Μανθάνω, *learn*, μαθήσομαι, ἔμαθον, μεμάθηκα. (Pass. forms are rare, and limited to pres. tense.)

a. Followed by *ὅτι* (or *ὥς*) or *by the participle*, it means *learn, observe, perceive that* something is so, its comp. καταμανθ. being often

used in this same sense. *b.* With the inf. it means *learn to*—, or *learn how*: *ἐμαθον ἐργάζεσθαι*, *I learned how to work*. Cf. *ἐπίσταμαι*, *f.* *c.* *Understand* (= *συνίημι*) is another frequent meaning: *μανθάνεις ὃ λέγω*; *do you understand what I mean?*

μάθημα, *learning, knowledge*: *ταῦτα τὰ μαθήματα ἀποτρέπει τοὺς νέους πολλῶν ἀμαρτημάτων*, *these studies keep the young from a great deal of mischief (turn them from many faults)*. *τὰ μαθήματα* was also used to mean *MATHEMATICS*, which word comes directly from *μαθηματικός*, literally, *apt at learning*; then, *pertaining to μαθήματα* in its narrower sense. *μάθησις*, *learning*, in the two senses, either *the act of learning* (= *τὸ μαθαίνειν*), or *the knowledge gained* (= *τὸ μάθημα*). *μαθητής*, *a learner, pupil, student*. *μαθητός*, *capable of being learned*. *ἀμαθής*, *unlearned, ignorant*. *ἀμαθιᾶ*, *ignorance*.

Μαραίνω, *wither, cause to waste away*, occurs very rarely in prose. *κállος νόσος ἐμάρᾱνεν*, *disease causes beauty to fade* (gnomic aor.). In pass., *fade, waste away*, intrans. *τὸ σῶμα οὐκ ἐμαραίνετο*, *the body did not waste away* (in spite of the terrible disease). This verb gives us the words *AMARANTH*, and *AMARANTHINE*, *unfading*. St. Peter uses two forms of the adj. *ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΡΑΝΤΟΝ*, *TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT FADETH NOT AWAY*. *ΚΟΜΙΕΙΣΘΕ ΤΟΝ ΑΜΑΡΑΝΤΙΝΟΝ ΤΗΣ ΔΟΞΗΣ ΣΤΕΦΑΝΟΝ*, *YE SHALL RECEIVE THE CROWN OF GLORY THAT FADETH NOT AWAY*. 1 Peter 1, 4; 5, 4.

Μάχομαι, *fight* (*τινί*), *μαχοῦμαι*, *ἐμαχεσάμην*, *μεμάχημαι*. *ὤφειτο βασιλεῖ ἤξειν μαχοῦμενον*, *he thought the king would come to fight*. *πολλὰς μάχας μεμαχημένος*, *having fought many battles*.

b. *μάχη*, *battle*. [*νίκη*, *victory*: *νικάω*, *conquer, be victorious*. *ἡττα*, *defeat*: *ἡττάομαι*, *be worsted* (*ἡττων*, *worse*), *be defeated*: *ἀήττητος*, *on, undefeated*.] *μάχιμος*, *on*, *warlike*, as: *μάχιμοι γυναῖκες*, *warlike women*. *τὸ μάχιμον*, *the fighting force*. *ἀμαχεί* and *ἀμαχητή* both mean *without fighting*.

c. *ἀπομάχομαι*, *fight from*, as: *τείχος ἱκανὸν ὥστε ἀπομάχεσθαι*, *a wall sufficient (= high enough) to fight from*. Also: *τὸν βάρβαρον κοινῇ ἀπεμαχέσαντο*, *they jointly fought the barbarian off*. *λοχυρῶς ἀπεμάχοντο*, *they fought against it mightily*. In an army, *οἱ ἀτόμαχοι*

are the non-fighting men; in Anab. 3, 4, 32, Xen. says they were the wounded (οἱ τετραμένοι), those who were carrying them, and those who had to carry the arms of these last.

d. διαμάχομαι, *fight through to the end, "fight to a finish."* Also: *fight thoroughly, i.e. earnestly.* Xen. tells us that his hero Agesilaos fought earnestly to keep from being kissed by a Persian nobleman: διεμάχετο τὸ μὴ φιληθῆναι.

e. ἐπιμαχιά, *an alliance, for defence only.* συμμαχιά is the ordinary word for any kind of alliance. ἐπίμαχος, *ον, open to attack, assailable:* ἐπορεύοντο πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἰδόκει ἐπιμαχώτατον εἶναι, *they marched towards the enemy against a place that seemed to be most assailable.*

f. The words ἵππομαχέω and ἵππομαχιά; ναυμαχέω and ναυμαχιά; and πεζομαχέω and πεζομαχιά show their own meaning. So, too, we have συμμαχέω and συμμαχιά. σύμμαχος = *ally.* For συμμαχέω, *be in alliance with (τινί), fight on any one's side,* συμμάχομαι is also used.

g. περιμάχητος, *ον, something that people fight about, contend for.* οὐ περιμάχητοι ἦσαν αἱ ἀρχαί, *the offices were not fought for.* So, also, of beautiful Helen (Ἑλένη), Isokrates says she was περιμάχητος, *contended for, by her various suitors.*

h. πρόμαχος, *one who fights before, a champion* (not common in prose).

i. The word for *sword, μάχαιρα,* is connected with μάχομαι. It means also *knife, dagger.* τὸ ξίφος is another word for *sword.*

Μεθύσκω, *make drunk, intoxicate,* is used chiefly in aor. pass. ἐμεθύσθη, *I became intoxicated,* which is frequently found. In Plato we find ξενίσας καὶ καταμεθύσας αὐτόν, *having entertained him and made him dead drunk.* The pres. and impf. pass. are also found. ὁ σὸς πατήρ πίνων οὐ μεθύσκειται; *doesn't your father become intoxicated when he drinks?* ἐμεθύσκετο, *he was becoming intoxicated.*

B. Μεθύω, *be intoxicated,* seems to have no tense in prose but the pres. Φίλιππος μεθύει τῷ μεγέθει τῶν πεπραγμένων, *Philip is intoxicated by the greatness of his exploits.* πᾶσαν ἐθεασάμην τὴν πόλιν μεθύουσαν, *I beheld the whole city in a state of drunkenness.* μέθη = *strong drink, and drunkenness:* πίνειν εἰς μέθην, *to drink to intoxication.* μανίντες ὑπὸ μέθης, *maddened by drink.* ἡ ἀμέθυτος (un-

attic), the AMETHYST; "so named because it was supposed by the ancient Persians that cups made of it would prevent the liquor they contained from intoxicating." (American Cyclopædia.)

Μέλλω, *intend*, **μελλήσω**, **ἐμέλλησα**. The augm. **ἤμελλ-** is sometimes found in impf.; very rarely in the aor. The pass. is found in pres. tense. Other meanings are: *to be going to, be on the point of, delay*. **ἀεὶ (ᾧ) ἔμελλον συγγράφειν τοὺς νόμους**, *they were always "going to" compile the laws, or, were constantly delaying*. **οὐκ ἔμελλεν, ἀλλ' εὐθὺς ἐπορεύετο**, *he did not delay, but immediately set out*. Notice its idiomatic rendering by our verb *to be*: **εἰ ἡ πολιτεία μέλλει σφῆσθαι**, *if the constitution is to be preserved*. Cf. **εἰμί**, B (3). **τί ἔμελλον ποιεῖν**; *quid facerem? what was I to do?*

μέλλω is followed by the pres. or fut. infin.; rarely by the aor. The part. **τὸ μέλλον** or **τὰ μέλλοντα** means *the future*, as **τὸ παρόν** (or **τὰ παρόντα**) = *the present*, and **τὸ παρεληλυθός** (or **τὰ παρεληλυθότα**) = *the past*. **τὰ μέλλοντα τοῖς παρεληλυθόσι** (or **προγεγεννημένοις**) **τεκμαίρεσθαι**, *to judge of the future by the past*. **μέλλησις** = *delay*.

Μέλω: in A.p. impers., **μέλει**, *it is a care or concern* (τινί). The other tenses are reg. on stem **μελε-**, **μελήσει**, **ἐμέλησε**, **μεμέληκε**. **οὐδὲν αὐτοῖς μέλει τῶν ἀνθρωπίνων**, *they take no interest in human affairs*. **μάλιστα ἐμεμέληκει αὐτῷ ἵππικῆς**, *horsemanship had been his chief concern*. **οὐ μοι μέλει εἰ καὶ ἐποίησα**, *I don't care if I did (καὶ) do it!*

b. On the stem **μελ-** = *care*, we have **ἀμελής**, *careless*; **ἀμέλεια**, *carelessness*; **ἀμελέω**, *be careless of, neglect* (τινός). **ἐπιμελής**, on the contrary, describes one who bestows *care upon* what he does, i.e. it means *careful*; **ἐπιμέλεια**, *carefulness*; **ἐπιμέλομαι**, or usually **ἐπιμελέομαι**, *bestow care upon, care for, be careful of* (τινός). Its aor. is **ἐπεμελήθην**, with act. meaning (D.P.). The fut. is **ἐπιμελήσομαι**.

c. **μεταμέλει**, *it is a care after*, is the word for *regret, repent*: **μεταμελήσει σοι τούτου**, *you will regret this (will repent of it)*. [The perf. and plup. of this comp. seem not to occur.] **οὐκ ἔχω εἰπεῖν εἰ μετεμέλησε Ξέρξης τὸν Ἑλλήσποντον μαστιγῶσαντι**, *I cannot state whether or not Xerxes repented of having scourged the Hellespont*. [εἰ, *whether*, is often used where we should say *whether or not*.] The mid. **μεταμέλομαι** may be used personally, but is mainly confined to

pres. and impf.: μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι, *they repented of not having accepted the treaty.* μεταμέλεια, *repentance, regret, sorrow.*

On the same stem μελ- are μελέτη, μελέτημα, and μελετάω, *practice*: μελετώσι τοξεύειν, *they practice shooting.*

Μένω, *wait, remain*, μενῶ, ἔμεινα, μεμένηκα.

The word also means *await, wait for* (see ἀναμένω). An intrans. meaning that frequently suits, is *stand one's ground*: μένοντες, ὃ στρατιῶται, μάχεσθε, *stand your ground, soldiers, and fight!* μονή, *waiting, delay* (cf. ἀναβολή under ἀναβάλλω). μόνιμος, *on, lasting, permanent.*

B. COMPOUNDS.

1. ἀναμένω, *wait for* (τινά); also with infin., as: μὴ ἀναμένωμεν ἄλλους ἐλθεῖν, *let us not wait for others to come.*

2. ἐμμένω, *abide by*, τοῖς ὅρκοις, *the oaths.*

3. ἐπιμένω, lit. *remain on*, frequently means simply *wait, tarry, remain.*

4. περιμένω, *wait about*: περιεμένομεν ἐκάστοτε, ἕως τὸ δεσμοπήριον ἀνοιχθεῖν, *we used to wait about each time, until the prison was opened.* It also means *wait for*, like μένω and ἀναμένω.

5. ὑπομένω would literally mean *remain under*; from this was derived the meaning *endure, stand firm*; *remaining under* the burden to be borne being opposed to *throwing it off*, as one who was restive or impatient would do: hence the word means *endure, submit to, be patient*; and ὑπομονή is the N.T. word for *patience*, the Attic word being καρτερίᾱ, or καρτέρησις. ὑπομένω also = *remain behind.*

On the same general stem as μέρος, *a share, a part*, that which has been allotted to one, there is a perf. pass. Εἵμαρται, *it has been* (or, *it is*) *fated, destined.* εἰ ἡμῖν οὕτως εἵμαρτο πράξαι, *if it was decreed that we should fare thus.* ἡ εἵμαρμένη, *fate, destiny.* χρόνος εἵμαρμένος, *an allotted time.* αἱ Μοῖραι, *the Fates*; see λαγχάνω.

Μιαίνω, *stain, pollute, defile*, Lat. maculāre, μιανῶ, (ἐμίᾱνα, late), no perf. act., μεμίασμαι, ἐμιάνθη. μιάρως, *defiled.*

polluted. **μίασμα**, *pollution, defilement*, **MIASMA**. **ἀμίαντος**, *undefiled, immaculate*. ΕΙΣ ΚΑΗΠΟΝΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΡΑΝΤΟΝ, TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT FADETH NOT AWAY. Cf. **μαραίνω**, and **φθίρω**, B.

Μίγνυμι (**ἐμίνυν**), **μίσγω** (**ἐμίσγων**), and less often **μῖγνώ** (**ἐμῖγνων**) are 3 forms of the present of the verb for MIX, *mingle*. The other tenses are **μίξω**, **ἐμίξα**, pf. act. late, **μέμιγμαι**, **ἐμίχθην** and **ἐμίτην**. In the pres. and impf. mid. the forms from **μῖγνυμαι** are the prevailing ones.

REM. The authorities disagree as to the natural length of iota. In some editions the aor. inf. is given **προσ-**, **συμμίξαι**, and in others **προσ-**, **συμμίξει**. Inscriptions give **μείξω** and **ἐμείξα**, and **σύμμεικτος**. The "testimony of the rocks" is hence in favor of *ī*.

a. As we say "to mingle in society," "to mix with one's fellows," so **μῖγνυμαι** means *associate (one's self) with, have dealings with*, etc. E.g. **θεὸς ἀνθρώπῳ οὐ μῖγνυται**, *a god does not associate with man*. b. And as we use our words *mingle, mix*, as trans. or intrans., so we find the compounds **ἐπι-**, **προσ-**, and **συμμίγνυμι** used as trans., or as intrans., in the sense above given; and side by side with this intrans. active, *associate with*, is the mid. *associate one's self with*. E.g. **ἐπιμῖγνύντες ἀδεῶς ἀλλήλοις**, *mingling fearlessly with one another*; and **ἐπεμῖγνυντο**, *they associated (with one another)*. c. The mingling (or *commingling*, **συμμίγ.**) of people may be that of *enemies*, so that *engage* often suits as a rendering: **ἡπείγοντο ξυμμίξαι** (or **ξυμμίξαι**), *they were hastening to engage*. d. Often, *join, catch up with (τινί)*, is the meaning.

B. Greek Derivatives are: **μίξις** (or **μῖξις**), *a mixing, mingling*. **ἀμῖκτος, ον**, *a. unmixed*: **ἀμῖκτος ἡδονή**, *an unmixed pleasure*. *b. averse to mingling with one's fellows, unsociable*. **ἀμῖξιά**, *unsociableness*. **ἀναμῖγνυμι**, *mix up*: **ἐν μέσοις ἀναμειγμένοι τοῖς Ἑλλησιν**, *mixed up in the midst of the Greeks*. **ἐπιμῖξιά**, *association, intercourse*. **σύμμικτος, ον** (**σύμμεικτος** in Inscriptions), *commingled, compounded*: **σώματα ξύμμικτα ἐκ γῆς τε καὶ ὕδατος**, *bodies composed of earth and water mixed together*. *b. mixed together, miscellaneous, heterogeneous*: **ὄμιλος ξύμμικτος**, *a miscellaneous crowd*. **σύμμιξις, α** *commingling*.

-Μιμνήσκω (also -μυμνήσκω), *remind*, -μνήσω, -έμνησα (no pf. act.), μέμνημαι, έμνήσθην (D.P.). μνησθήσομαι, *I will mention*: μεμνήσομαι, *I will remember*. Fut. mid. and aor. mid. are poetic.

b. As pres., past, and fut. of *remember* we have μέμνημαι, έμμενήμην, μεμνήσομαι. c. Perf. subj. μεμνώμαι, -νῆ, -νῆται, etc. d. Perf. opt. μεμνη-οιμην, -οιο, -οιτο, etc., contracts into μεμνώμην, μεμνώο, μεμνώτο, etc.; or, with the ο dropped, into μεμνήμην, μεμνήο, μεμνήτο, etc. Cf. κτάομαι, d. Imper. μέμνησο, *remember*. Inf. and part., μεμνήσθαι, μεμνημένος.

e. For the form of pres. from stem μυα- cf. γινώσκω from γνο-; διδράσκω from δρᾶ-; and τιτρώσκω (*wound*) from τρο-. The fut. and aor. act. are therefore reg.; perf. has irreg. redupl.; and aor. pass. has irreg. sigma.

f. The fut. act. and aor. act., as indicated, occur only in comp., άνα-, ύπο-, both meaning *remind*. The perf., plup. and fut. perf. are almost invariably uncompounded.

NOTE. — Veitch says (4th ed., p. 452): “p. -μέμνημαι: aor. -εμνήσθην we have not seen.” In Pl. Lach. 180 end, occurs έπιμέμνηνται Σωκράτους, *they talk about Sokrates*. The aor. pass. is very freq. in comp., esp. with άνά. άνεμνήσθην, Xen. Oec. 16, 7. άνεμνήσθη, Pl. Phaedo, 73, c and d, and 74, a. έπεμνήσθη, Xen. Cyr. 1, 6, 12 (86s); Thuc. 1, 97: 3, 104. έπεμνήσθημεν, Pl. Tim. 18, c. άνεμνήσθησαν, Thuc. 2, 54. άναμνησθῶ Eur. Cycl. 152. άναμνησθῶμεν, Pl. Soph. 264, c; 266, d. άναμνήσθητε, Dem. 34, 49. Lys. 10, 24. Andok. 1, 19. άναμνησθήναι, Pl. Phaedo, 73, b, and 73, c (τρῖς). άναμνησθεις, Pl. Apol. 34, c. άναμνησθέντες, Dem. 20, 159. άναμνησθέντας, Lycurg. 45.

B. *Meanings*. The two compounds άνα- and ύπο- mean *remind* (τινά τι or τινά τινος, *any one of anything*). In pass. they mean *be reminded*, which often amounts to the same thing as *remember*. b. The simple tenses of the pass. not only mean *remember*, but also *talk about*, *mention*, *allude to*, all of which meanings are very freq. τὸ μεμνήσθαι Σωκράτους έμοιγε πάντων ηῃδιστον, *to talk about Sokrates is, at least (γέ) to me, the most delightful of all things*. Σωκράτης αύτοῦ έμνήσθη, *Sokrates mentioned him*. πρῶτον μνησθήσομαι ὃ τελευταῖον κατ' έμοῦ έλεπεν, *first I will mention the last thing he said against me*. οὐδ' έμμένητο οὐκέτι τούτων, *he no longer even alluded to these matters*.

c. Notice the participle in Greek after μέμνημαι: μέμνημαι ἀκούσας ποτέ σου, ὅτι, *I remember to have heard (or having heard, or hearing) once from you, that* — etc. But with infin.: μέμνησο ἵκειν, *remember to come back*.

C. *Derivatives.* μνήμη, *memory*. μνεία, *memory, mention* (τινός). μνήμα, *memorial, monument*; in same sense μνημεῖον: μνημεῖον αὐτοῦ ἐστίν ἐν τῇ ἀγορᾷ, *there is a monument of him in the market-place*. μνημονικός, *a. aiding the memory*; hence, ΜΝΕΜΟΝΙΚ. *b. able to remember*, for which there is also the adj. μνήμων (gen. μνήμωνος). As the opposites of these two we have ἀμνήμων = ἐπιλήσμων = *forgetful*. ἀείμνηστος, ον (ᾶ), *held in everlasting remembrance*. ἀνάμνησις, *recollection, bringing something back* (ἀνά = *re-*) to the memory. AMNESTY is from an unattic word ἀμνηστία, *forgetfulness*: “forgive and forget” is the idea involved in an amnesty. The opposite idea is expressed by μνησικακέω, *remember wrongs, cherish ill-feeling*; and so, in declaring an amnesty, ὀμνύναι μὴ μνησικακήσειν, *to swear that they would not remember wrongs*, was one of the preliminaries to a peace. Lastly, note the two verbs μνημονεύω, *remember*, and ἀμνημονέω, *not to remember*. μνημονεύω takes the gen. or accus. of the thing remembered, and is reg. and complete in act. and pass. ἀμνημονέω does not go beyond aor. act., and takes gen. or accus.

N.

Νέμω, *assign*, νεμῶ, ἔνειμα, νενέμηκα, νεμέμμημαι, ἐνεμήθην. Mid. νέμομαι, νεμοῦμαι, ἐνειμάμην, νενέμημαι. The forms, then, are reg., except that beyond the aor. act. and mid. the stem is νεμε-. As to the meanings —

A. *a. assign, allot, deal out, distribute, divide*, etc. E.g. τρίτον μέρος τῆς λείας νείμαντες τοῖς Ἀθηναίοις, *assigning a third part of the booty to the Athenians*. In pass.: *meat that has been divided up into portions*, κρεῖα νενεμημένα. *b.* So in comp. τοῦτοις οὐδεμίαν τιμὴν ἐπένειμαν, *to these they assigned no honor*. τὸν σίτον διανέμειν ἅπασιν, *to distribute the food among all*. σύμπᾶσα ἡ χώρα κατὰ δώδεκα μέρη διανεμῆται, *the whole territory has been divided out into 12 parts*. τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into 12*

parts. c. graze (transit.): μὴ οἰκεῖν τὸ χωρίον ἀλλὰ κοινῇ νέμειν, *not to inhabit the place, but to use it in common as pasture-land.* εἰ μέλλομεν χώραν ἱκανὴν ἔχειν νέμειν τε καὶ ἀροῦν, *if we are to have territory enough for grazing and plowing.* In pass.: τὸ ὄρος νέμεται αἰεὶ καὶ βουσίν, *the mountain is grazed upon by goats and cows.*

B. In middle voice, assign, distribute, etc., among themselves: τοὺτους ἐποίησα διανεῖμασθαι ἐξ τάλαντα ἀργυρίου, *I made them divide 6 talents of silver among themselves.* b. From the notion of dividing out land for one's own use comes the meaning *dwell in, inhabit, own, use, cultivate, etc.* ἐλευθέρᾳ πόλιν νεμόμεθα, *we inhabit a free city.* ἐλευθέρᾳ νεμούμεθα, *we shall have a free country to live in.* c. graze (intrans.): λίμνη μεγάλη, περὶ ἣν νέμονται ἵπποι ἄγριοι λευκοί, *a large lake, around which graze horses wild and white.* The connection between b and c is thus given by L. and S. "The sense to *feed* is closely connected with that of *dwelling in* a place; as with the early pastoral tribes (νομάδες), *pasturage* established possession."

C. Derivatives. νομή, *pasture, pasturage*: ποταμός ὃς νομάς καλλίστᾳς κτήνεσι παρέχεται, *a river that affords most beautiful pastures for cattle.* νομεύς, *shepherd, herdsman.* (ποιμήν, -ένος, is the special word for *shepherd*.) The adj. νομάς, -άδος, *seeking pasture*, gives us NOMAD; and from (unattic) νομαδικός is NOMADIC. The country Numidia took its name from its excellent pastures. ὁ νόμος, *that which assigns, usage, custom*; its special meaning is *law*. From it come a number of words, as ἄνομος, *on, without law, lawless.* ἀνομία, *lawlessness, etc., etc.*

Νέω, *swim*, νευσοῦμαι (?), -ένευσα, -νένευκα.

μόγισ διανενεύκαμεν, *we have swum through with difficulty.* ἡμῖν νευστέον καὶ πειρατέον σφίζεσθαι, *we must swim and try to escape.* ἐπνίγετο ὅστις μὴ νεῖν ἐτύχανεν ἐπιστάμενος, *whoever did not happen to know how to swim, was drowned.* ὡς εἶδον τὰς ναῦς, προσένευσαν, *when they saw the ships, they swam towards them.* ἐξένευσαν, *they swam out.* ἐσένεον (= ἐσένεον), *they used to swim in.* ἐξ ὑπτιᾶς νεῖν, *to swim on the back.* As νε- is a monosyllabic stem in ε, it contracts only into ει: hence νεῖ, νεῖν: but ἔνεον, νέων, etc.

REM. The fut. of this verb seems to be found in only a single place, Anab. 4, 3, 12, ὡς νευσούμενοι, *as if to swim*; and even here some editors give νουσόμενοι.

-Νέω, *heap up, pile up*; pres. only in comp. aor. **ἐνησα**, pf. pass. **νένημαι** or **νένησμαι**. Other tenses unattic. **τῶν νεκρῶν ἐπ' ἀλλήλοις ξυνεννημένων** (Thuc. 7, 87), *the dead bodies having been heaped together upon one another*.

-Νίξω, *wash*; **νίψω**, **ἐνιψα**, **νένιμμαι** occur in Attic poetry; -**νίψομαι** and -**ἐνιψάμην** in A.p. These forms are from **νίπτω**, but this form of the pres. is late. Plato says that things put into the mind when we are young, are **δυσέκνιπτα**, *hard to wash out*. As opposed to **λούω**, *bathe*, -**νίξω** applies to the washing of only a portion of the body, hands, feet, etc. The word is very rare in prose.

O.

ὀίω, *smell, give out an odor*, is limited in A.p. to the pres. [**ὀρίζω** in Attic poetry.] In the other meaning, as, *smell this rose*, **ὀσφραίνομαι** is used.

ὀσμή (for **ὀδμή**), *a smell, odor*. **εὐώδης**, -**ῶδες**, *sweet-smelling, fragrant*. **εὐώδη ὥσπερ ἄρωματα**, *fragrant, just like spices* (**ἄρωμα**, AROMA). **εὐωδία**, *fragrance, perfume*. **δυσώδης**, *bad-smelling, as πνεῦμα δυσῶδες, a bad-smelling breath*. The noun **δυσωδία** is late.

ὀλγνῦμι. See **ἀνολγνῦμι**.

ὀῖδα, *know*, **εἰδῶ**, **εἰδείην**, **ἴσθι**, **εἰδέναι**, **εἰδώς**: **ᾔδη** or **ᾔδειν**. See the grammars for the full inflection. In dual and pl. **ἴστον**, etc., comes from **ἴδ-τον**. This **ἴδ-** was originally **ῥῖδ-**, Engl. **WIT**. Cf. 2 Cor. 8, 1: "We do you to *wit*," as the translation of **γνωρίζομεν ὑμῖν**, *we make known to you*, as the Revised Version has it. This same **ῥῖδ-** occurs in **ἔῤῥιδον**, **εἶδον**, *I saw*. See **ὄραω**. **σύνοιδα** = *con-scīō* = *I am conscious, aware*. In N.T. **συνείδησις** = *conscience*.

REM. **ὀῖδα τοῦτο ποιεῖν** = *I know that I am doing this*. **οἶδα τοῦτο ποιεῖν** = *I know how to do this*. Cf. **ἐπίσταμαι**, *f*, and **μανθάνω**, *a* and *b*.

Οἰμῶζω, *lament*; in A.p. the fut. mid. **οἰμῶξομαι** is the tense chiefly used, though **ᾠμῶξα** also occurs. **οἰμωγή**, *lamentation*.

Οἶομαι, *think*, impf. ᾤμην, οἴήσομαι, ᾤήθην, D.P. Notice these points:

a. οἶμαι is more frequently used than οἴομαι; and in A.p. ᾤμην is hardly used at all, ᾤμην being used instead. But this shortening takes place *only in 1st pers. sing.* of these two tenses. b. In 2nd pers. sing. only οἶ is used; hence οἶη is subjunctive. So, of βούλομαι, βούλει is indic.; βούλη always subj. c. To say *I thought* (aor.) we have ἐνόμισα or ἡγησάμην or ᾤήθην. Remember that these verbs take only the *infin.* to render the conj. *that*.

Οἴχομαι, *am gone, have gone*; imp. ᾤχόμην, *was (had) gone*. οἰχήσομαι, *shall be gone, or shall go off*. The pres. usually has force of a perfect; ᾤχόμην, on the other hand = *I went off* (as aor.), or *I had gone*, as plup.

b. Notice the idiomatic form of expression in ᾤχετο ἀποπλέων, lit. *he was gone, sailing off*, for *he sailed off*. So, οἰχήσομαι ἀπίων, *I shall depart*; lit. *going off I shall be gone*.

Ὀλισθάνω, *slip*, in A.p. seems to be limited to pres. [In Attic poetry the 2nd aor. ὤλισθον occurs.] ὀλισθηρός, *slippery*.

Ὀλλῦμι, *destroy, or lose*; in prose only in comp. as ἀπ-, δι-, ἐξ-, of which ἀπ- is by far the most frequent. Its forms are:

Transitive, *destroy or lose*: ἀπόλλυμι or ἀπολλύω, ἀπώλλυν or ἀπώλλυον, ἀπολῶ, ἀπώλεσα, ἀπολώλεκα, ἀπολωλέκη (or ἀπωλωλέκη).

Intrans., *perish, be destroyed, be lost*: ἀπόλλυμαι, ἀπωλλύμην, ἀπολοῦμαι, ἀπωλόμην, ἀπόλωλα, ἀπολώλη (or ἀπωλώλη). ἀπόλωλα = *perit, actum est de me, I am ruined, undone*.

a. In the meaning *destroy*, διαφθείρω is often a synonym, and both often = ἀποκτείνω.

b. In the meaning *lose*, ἀποβάλλω is a synonym: ὁ στρατηγὸς λέγεται πολλοὺς ἄνδρας ἀπολίσσαι (or ἀποβαλεῖν), *to have lost many men*. Μῆδοι ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν, *the Medes lost their empire at the hands of the Persians*. πολλὰ νῆες ἀπώλοντο, *many ships were lost*.

c. The part. ἀπολλύων (Attic usually ἀπολλύς, -ύσα), gives us *Apollyon, Destroyer*. ὁ ὄλεθρος, *destruction, loss* (χρημάτων of *money*).

ὀλέθριος, *destructive* (not often in prose). The noun ἀπώλεια is unattic, but is used in N.T. for *destruction, perdition*. ἐξώλεια, *utter destruction* is Attic, though the verb ἐξόλλῦμι is rare in prose. ἐξώλης, -ῶλες, *utterly ruined*. In imprecations, ἐξώλης ἀπολοίμην = *may I perish root and branch!*

Ὀμνῦμι, *swear*, ὁμοῦμαι, ὅμοσα, ὁμώμοκα (plup. ὁμωμόκη or ὁμωμόκη). Pass. ὁμώμομαι, ὁμώσθην or ὁμώσθην. The pf. part. has the inserted sigma, ὁμωμοσμένος.

b. δμνῦμι takes the accus. of the person or thing sworn by. τρεῖς θεοὺς δμνῦναι κελεύει Σόλων, *Solon commands to swear by three gods*. ἐπομνύω σοι τὴν ἡμετέραν φιλίαν, *I swear to you by our friendship*. The pass. may therefore be used with a person as subject. The usual subject is ὁ ὅρκος, *oath*: ἐναντία τοῖς ὁμωμοσμένοις ὅρκοις, *contrary to the oaths that have been taken (sworn)*.

c. The mid. occurs in several comp. as διόμνυμαι, διομοῦμαι, διωμοσάμην. So in some others. d. συνόμνυμι, *swear together, conspire*, is a frequent comp. συνωμοσιᾶ, *conspiracy*. συνωμότης, *conspirator*. ἀνώμοτος, *unsworn, without taking oath*.

e. The word ὅρκος gives ἐπιорκέω (-κήσω, ἐπιώρηκα, ἐπιώρηκα), *be guilty of perjury*. ἐπιорκιά, *perjury*. ἐπιόρκος, *a perjured person*. εὐορκέω, *abide by one's oath*. [εὐορκία, unattic.] εὐορκος, of a person = *faithful to one's oath*: of things = *in accordance with oath*, as: εὐορκα ψηφίσασθαι, *to vote (things) in accordance with your oaths*.

f. The comp. ἀντ-, ἀπ-, δι-, ἐξ-, and ὑπωμοσιᾶ were technical terms in Athenian law.

Ὀνίνημι, *benefit* (τινά), *no impf. act.*, ὀνήσω, ὤνησα, ὤνησθην (once in Xen.). In the mid. ὀνίναμαι, ὀνινάμην, ὀνήσομαι, 2nd aor. ὤνημην. This last is rare in indic., but opt. ὀναίμην (ὄναιο, ὄναιτο, etc.), and infin. ὄνασθαι are classic, the opt. especially. [In indic. ὀνάμην is also found.] The mid. forms may be translated as pass., as *receive benefit for one's self*, and *be benefited*, amount to about the same thing. [For accent of ὄναιο, etc., cf. 125, b.]

τὸ στράτευμα ὀνήσθαι, *to benefit the army*. ἡ στρατιὰ ὤνηθη τι, *the army was benefited somewhat*. οὐκέτι ὀνίανται οὐδέν, *they no longer receive any benefit*. ὀνίαντο κολαζόμενοι, *they were benefited by being punished*.

ὄνησις, *benefit* (= ὠφέλεια, from which comes *Ophelia*). ὀνήσιμος, *beneficial* (rare in prose). Hence the proper name *Onesimus*. ἀνόνητος, *on*, *unprofitable*. ὠφελέω, *benefit* (τινά), is reg. in its forms, but fut. mid. ὠφελήσομαι is used for fut. pass. *I shall be benefited*.

Ὀπ-, ὄψομαι, *I shall see*, ὤμμαι, *I have been seen*, ὤφθην, *I was seen*; for these see the next verb.

Ὀράω, *see*, ἑώραν, ὄψομαι, εἶδον, ἑώρακα (or ἑόρακα), ἑώραμαι, or (on stem ὀπ-) ὤμμαι, ὤφθην. Impf. pass. likewise has double augm. ἑωρώμην. Fut. pass. ὀφθήσομαι. The fut. mid. ὄψομαι has only ὄψει in second pers. The 2nd aor. act. is reg. on stem *φιδ-* (Lat. *vid-*): ἔφιδον became εἶδον, shortened into εἶδον.

b. The mid. voice is found in some comp., as προορώμαι, προειδόμεν.

B. The most frequent COMPOUNDS are:

1. ἐφορῶ, ἐπόψομαι, ἐπειδον, etc., *to look upon, behold*: ὅσον ἐφωρᾶτο τῆς νήσου, *as much of the island as was in view* (as could be looked upon). Notice that ἐπίδω is from ἐφορῶ, and ἐπιδῶ from ἐπιδίδωμι.

2. καθορῶ, κατόψομαι, κατείδον, etc., lit. *look down upon*; the usual meaning is *observe, notice*, and often the force of *κατά, down*, is entirely lacking. ἧσσον καθεωρῶντο, *they were less noticed* (or, *could not be seen so well*).

3. περιορῶ, lit. *look about*, usually means *overlook, permit, suffer*, as: μὴ τὴν γῆν περιδῆτε τμηθεῖσαν (or τμηθῆναι), *do not allow the land to be laid waste*. Its verbal is *περιοπτέον*.

4. προορῶ, *foresee*. κινδύνος προὔπτος (= unattic πρόοπτος) = *foreseen danger, manifest danger*.

5. συνορῶ, *see together, see at the same time*, as: συνορᾶν τὴν ἀρχὴν καὶ τὸ τέλος, *to see the beginning and the end at the same time*. σύνοψις, *a general view, SYNOPSIS*. συνοπτικός, *SYNOPTIC, comprehensive*.

6. ὑπεορῶ, *look over, overlook, disdain*, the latter sense coming from the superior air of those who look over (above, ὑπέρ) their fellow men. Compare Prov. 30, 13: *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

τῇ Λακεδαίμων ὑπερώφθη διὰ τὰς ξυμφοράς, *Sparta was disdained (scorned) on account of its disasters.* ὑπεροψιᾶ, *disdain, scorn* (τῶν νόμων, *of the laws*). ὑπερόπτης, *one who disdains or scorns.*

7. ὑφορῶ is commonly used in the mid., ὑφορῶμαι, *suspect*, which meaning comes from the *underhand* or *secret* way of acting, so often implied by ὑπό or *sub*; hence, *to look at on the sly*, as it were, and so, *suspect*. But the common word for *suspect* is ὑποπτεύω, *reg., exc.* that it augments ὑπώπτειον, -σα, etc., as if from ὑπό and πτεύω, while in fact it is from ὑποπτος. This last word has the double meaning of *suspecting* and *suspected*. ἀνυποπτος, *on, unsuspecting or unsuspected.* ὑποψιᾶ, *suspicion.*

C. DERIVATIVES.

a. On stem ὄρᾱ-. ὄρᾱμα, *something seen, sight, spectacle* (but not "sight" as one of the five senses. This is ὄψις). δεινὸν ὄρᾱμα, *a fearful sight* = δεινὸν θέᾱμα (both in Xen.). ὄρᾱτός, *capable of being seen, visible.* ἄρᾱτος, *on* (rarely ἀνῶρ.), *unseen, invisible.* From πᾶν and ὄρᾱμα, comes PANORAMA, *lit. a painting that presents all of the view or scene.* DIORAMA, *a picture seen by looking through (διὰ) an opening, the picture itself being some distance behind the opening.* KALORAMA = *Belle Vue.*

b. On stem ὄπ-. ὄμμα and ὀφθαλμός both mean *eye*, ὀφθαλμός being the more common word. ὀφθαλμίᾱ, OPHTHALMIA, *a disease of the eye.* OPHTHALMOSCOPE, *an instrument for looking at (σκοπέω) the interior of the eye.* ὄψις, *sight, vision*; ἡ ἐμὴ ὄψις ἀσθενής, *my sight is weak.* The name of Bryant's poem THANATOPSIS means *a view of death.* αὐτόπτης, *an eye-witness* (one who has himself (αὐτός) seen the thing. AUTOPSY (αὐτοψιᾶ, *unattic*), denotes a *post mortem* examination, in which the physicians see for themselves the cause of death. OPTIC, from ὀπτικός (*unattic*), *pertaining to the sight.* κάτοπτος, *on, observed* (καθοράω), *in sight.* κάτοπτρον, *mirror*: ἐν κατόπτρῳ ἑαυτὸν ὁρᾶν, *seeing one's self in a mirror.* MYOPIA, *near-sightedness* (μύω, *close the eyes*). μέτωπον, *forehead*, the part between the eyes (ὄπ- lengthened to ὦπ-). πρόσωπον, *face, countenance.* ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ = DRAMATIS PERSONAE. προσωπεῖον = *mask.*

c. The stem εἶδ-, ἴδ-, gives τὸ εἶδος, *form, shape* (*lit. the part*

seen): τὸ εἶδος τῆς νόσου, *the form of the disease*. τὸ εἶδος τῆς νήσου, *the shape of the island*. From this word, with καλός and σκοπέω, we get KALEIDOSCOPE, an instrument in which we *view beautiful forms*. εἰδωλον, *an image*, IDOL. From this, and λατρεία, *service, worship*, comes IDOLATRY (εἰδωλολατρεία, N.T.). ἰδέα is another word that means *form*: καλὴ τὴν ἰδέαν, *beautiful in form*. τρεῖς πολιτειῶν ἰδέαι, *three forms of governments* (viz. ὀλιγαρχία, δημοκρατία, μοναρχία). Then of the *mental form* assumed, IDEA. But it rarely has the sense of our word *idea*; this would be ἐννοια, δόξα, γνώμη, etc.

'Ορύττω (ὀρύσσω), *dig*, ὀρύξω, ὠρυξα, ὀρώρυχα, ὀρώρυγμα, ὀρύχθην, *reg. exc. Attic redupl.* διορύττω, *dig through* (τὸν Ἄθω, *Mt. Athos*). διώρυξ διώρυχος, *a canal*: αἱ διώρυχες ἀπὸ τοῦ ποταμοῦ μένουσαι, *the canals flowing from the river*. κατορύττω, *dig down, bury* (ζῶντά τινα, *any one alive*). ὀρυκτός: τάφος ὀρυκτῆ, *a ditch that has been dug*.

NOTE. — The pf. pass. ὠρυγμαῖ is occasionally found, and plup. pass. is sometimes ὠρωρ-.

'Οσφραίνομαι, *smell, perceive by the smell*; ὀσφρήσομαι, and 2nd aor. ὠσφρόμην do not seem to be in A.p.

αἱ αἰσθήσεις τοῦ ἀκούειν καὶ ὁρᾶν καὶ ὀσφραίνεσθαι, *the senses of hearing and seeing and smelling*. κρομμύων ὀσφραίνομαι, *I smell onions* (τὸ κρόμμυον). ἔάν αἱ κύνες τοῦ λαγῷ (or λαγῶ) ὀσφραίνωνται, *if the dogs scent the hare*. ὀσφρησις, *the sense of smell*. For ὀσμή, *smell, odor*, see δῶ.

'Οφείλω, *owe*, ὀφείλῃσω, ὠφείλῃσα, ὠφείλῃκα (pf. pass.?), ὠφείλῃθην. 2nd aor. ὠφελον, used only in wishes "contrary to fact," as: ὠφеле Κῦρος ζῆν, *would that Cyrus were alive!* implying οὐ ζῇ, *he is not alive*.

πόσοις ὀφείλω; *how many people am I in debt to?* φέρ' ἴδω, τί ὀφείλω; δώδεκα μνᾶς Πάσι, *come, let me see; what do I owe? 12 minas to Pasis*. τοῖς στρατιώταις ὠφείλετο μισθός, *pay was due the troops*. τὸ ὀφειλόμενον, *the amount due*. The word for *debt* is τὸ χρέος, pl. χρέα: also ὀφειλημα. Debtor is ὀφειλέτης.

'Οφλισκάνω, *owe as a fine, incur, (a penalty)*, ὀφλήσω, ὠφλον, ὠφληκα, ὠφλημαι (no aor. pass.). In the infin. and part. of the

2nd aor. the accents ὄφλειν and ὄφλων occur in some editions, inst. of ὀφλεῖν, ὀφλών.

ὤφλε δέκα μνᾶς, *he incurred a fine of 20 minas. αἰσχύνην ὄφλειν, to incur disgrace. τοῦ φόνου τὴν δίκην ὀφληκώς, having incurred the sentence (or, the penalty) for the murder. With δίκην to be supplied we find e.g. δώρων ὀφλεῖν, to be convicted of bribery (gifts). ὀφλήμα = a fine: ὀφλήματα πλέον τριῶν ταλάντων, fines of more than 3 talents.*

Π.

Παίζω, *play the child (παῖς, παιδός); play, sport, jest, opposed to σπουδάζω, be in earnest. [The fut. παιζοῦμαι occurs in Xen. in the mouth of a Syracusan, who naturally used his Doric form.] Aor. ἔπαισα, pf. pass. impers. or with neut. pl.: τὰ ἄλλα πεπαῖσθαι φαίνεται, the other things appear to have been said in jest. ἡμῖν πέπαισται, we have been joking (it has been joked by us; joking has been carried on by us). The γ stem that appears in παιζοῦμαι and other unattic forms, is seen in παίγνιον, a toy, plaything. παιγνιώδης, -ῶδες, playful. The δ stem is seen in παῖς, παιδός, child (ὁ παῖς, the boy; ἡ παῖς, the girl), and in παιδιά, sport, a game, and in the numerous other words on stem παιδ-.*

Παίω, *strike, παῖσω, ἔπαισα: the remaining tenses supplied by other words. The fact is, it takes 4 verbs to make out the full list of tenses, act. and pass., and even they do not supply enough to go round! Thus, from the 4 verbs παίω, πατάσσω, πλήσσω, and τύπτω we have: pres. παίω or τύπτω. imp. ἔπαιον or ἔτυπτον. fut. παῖσω or τυπτήσω. aor. ἔπαισα or ἐπάταξα. no perf. act.; see below. pf. pass. ἐπλήγμαι. aor. pass. ἐπλήγην. fut. pass. πληγήσομαι. pres. pass. παίομαι or τύπτομαι. The impf. pass. of these verbs is rare. The expression πληγὰς λαμβάνω, receive blows, is often used as a pass. πληγὰς ὑπ' αὐτῶν ἔλαβεν, he was beaten by them. εἰληφέναι καὶ δεδωκέναι πληγὰς, to have had a beating and to have given a beating. So that πληγὰς δέδωκα supplies the place of a perf. act.*

Xen. gives us the following interesting information about Spartan boys: *if any boy has at any time been beaten by another and tells*

his father on him, it is disgraceful (for the father) *not to give his son another beating*, ἦν δέ τις παῖς ποτε πληγὰς λαβὼν ὑπ' ἄλλου κατεῖπη πρὸς τὸν πατέρα, αἰσχρὸν ἐστὶ μὴ οὐκ ἄλλὰς πληγὰς ἐμβάλλειν τῷ υἱεῖ. (For κατεῖπη, see καταγορεύω under λέγω, say.)

From ἀνάπαιστος, lit. *struck back* (ἀνά denoting reversal), comes ANAPAEST, the metrical foot ∪ ∪ —, the *reverse* of the dactyl, — — ∪.

Παραινέω, *exhort, advise*. See αἰνέω.

Παρανομέω, *act contrary to law* (παρὰ νόμον), is from the adj. παράνομος, *on, illegal*. But it augments after the παρά instead of before it, and so παρενόμουν, παρενόμησα, παραενόμηκα, -μαι, are the forms. Aor. pass. indic. seems not to occur in Attic. Thuc. has παρανομηθείσαν (5, 16). Impf. and aor. also παρην-, as if from παρά and ἀνομέω. In Attic law the γραφή παρανόμων was an indictment for proposing illegal measures. παρανομία, *violation of law, illegality*.

Παραινέω, *behave like a drunken man, behave insolently*, takes double augment, ἐπαρφύουν, fut. unattic, ἐπαρφύνησα, πεπαρφύνηκα, pf. pass. unattic, ἐπαρφνήθηην, *I was insolently treated*. παροινία = *drunken behavior* (εἰς γυναῖκα, *towards a lady*). [οἶνος, originally φοῖνος, *vīnum*, WINE.]

Πάσχω, *suffer*, πείσομαι (on stem πινθ-), ἔπαθον, πέπονθα. It means *suffer* not only in the sense of *suffer pain*, but also in the wider sense of *experience*. In the strict sense of *suffer pain* the Greek word is ἀλγέω, which can be remembered by NEURALGIA, *nerve-suffering* (νεῦρον = *nerve*, *sinew*). But πάσχω may have εὖ or καλῶς joined to it; εὖ (or καλῶς) πάσχω = *be well treated, ὑπό τινος, by any one*. κακῶς πάσχειν ὑπό τινος, *to be ill treated by any one*.

b. On the stem πασχ- we get PASCHAL; *paschal lamb*, *lamb of suffering*. c. On stem πινθ- we have τὸ πένθος, *grief, sadness*; and πινθέω, *grieve, mourn*; as: πινθόμενοι ἔτι ζῶντες, *mourned for while still alive*. The 2nd pf. of πάσχω changes ε of πινθ- to ο, hence πέπονθα (cf. πέπομφα from πέμπω; γέγονα from stem γεν-, etc.). NEPENTHE (or Nepenthes) is from νηπενθής (unattic), i.e. the neg. prefix νη- (poetic), and πινθ-. φάρμακον νηπενθές, *a drug that banishes grief*.

d. On stem παθ- we have τὸ πάθος, *what befalls one, an experience, feeling* (good or bad); usually in sense of *calamity, misfortune*. From this we get ΠΑΘΟΣ, *that which moves the feelings*. PATHETIC is from παθητικός (unattic), *causing pathos*. ΑΠΑΘΥ, *lack of feeling* (ἀπαθής, *without feeling*). ΣΥΜΠΑΘΥ, *a feeling with any one*. συμπαθέω τινί, *sympathize with any one*. Aristotle says: συμπαθεῖν δοκεῖ ἀλλήλοις ἡ ψυχὴ καὶ τὸ σῶμα, *the soul and the body seem to sympathize with one another*. ΑΝΤΙΠΑΘΥ, *a feeling against anything, aversion to it*. ΤΗΛΕΠΑΘΥ, *a feeling of something occurring at a distance* (τῆλε, as in telescope, telegraph, telephone, etc. τῆλε is Epic.)

Παράσσω, *strike*, is hardly used in prose exc. in ἐπάταξα, which is very frequent. (See παίω.) πάταξον μὲν, ἀκουσον δέ, *Strike, but listen to me!* said Themistokles.

Πείθω, *persuade* (see p. 10), is perfectly reg. throughout. The pass., with fut. mid. πείσομαι, means *be persuaded by, obey* (τινί). The verbal may have either meaning: πειστέον ἐστὶν αὐτόν (αὐτῷ), *we must persuade (obey) him*.

b. The verb is irreg. because of the poetical forms ἐπιθον, ἐπιθόμεν, and πέποιθα; the 2nd aorists are perhaps never used in A.p. The 2nd perf. πεποιθέναι, *to trust*, is found once in Thuc. (2, 42), but is in the main poetical. c. πείθω takes two accusatives: οὐ τοῦτο πρόποτε ἐπεισθην, ὡς ἡ ψυχὴ, κ.τ.λ., *I was never yet persuaded of this, that the soul, etc.* οὐδὲ τοῦτο πέπεισμαι, *I have not been persuaded even of this*. ἀναπειθω practically = the simple πείθω.

B. Derivatives. Πειθῶ, *Persuasion*, a goddess: also in the natural sense. Of the great Perikles, Eupolis (one of the comic poets of Athens) said: *persuasion sat upon his lips, πειθῶ ἐπεκάθει ἐπὶ τοῖς χεῖλεσιν*. μετὰ πειθοῦς, *with persuasion*. πειθοί ἢ βία, *by persuasion or by force*. Accus. is πειθῶ (accent irreg.). Sometimes πειθῶ = *obedience*. πειθανός, *persuasive, eloquent*. πειθαρχέω, *be obedient to rule, obey* (τοῖς νόμοις; τοῖς ἑφεστώσι, *one's superiors*). πειθαρχῖα, *obedience*. ἀπειθέω, *disobey* (τινί). ἀπειθής, *disobedient*. ἀπειθεῖα, *disobedience*. [Xen. Mem. 3, 5, 5, seems to be the only place where it occurs in Attic.] δυσπειθής and δύσπειστος, *ον*, both mean *hard to persuade and disobedient*. εὐπειθής, *easy to persuade, obedient*.

Πεινάω, *be hungry*, contracts *ae* and *ah* into *η*, but is otherwise reg. *πεινήσω, ἐπείνησα, πεπείνηκα*. Pres. ind. *πεινώ, ἦς, ἦ*, etc. Infin. *πεινῆν*. Hunger is *πείνα* or *πείνη*. [Also *λίμος*, which means *famine, starvation*.]

Πέμπω, *send, πέμψω, ἔπεμψα, πέπομθα, πέπεμμαι, ἐπέμφθην*. Nothing irreg. exc. *o* for *ε* in pf. act.

προπέμπω, send forward, conduct, escort: *πολίαν νύμφην πόποτε τοσοῦτοι ἱππεῖς καὶ πελτασταὶ καὶ ὀπλίται προὔπεμψαν*; *what bride was ever yet escorted by so many horsemen and peltasts and hoplites?* [*νύμφη, NYMPH*.]

b. πομπή = escort, conduct, as well as lit. a sending (νεών, of ships): also *procession*, whence *POMP*.

B. The Compounds send up, off, into, out of, upon, down, etc., are *ἀνα-, ἀπο-, εἰς-, ἐκ-, ἐπι-, κατα-*, etc., some of them used in mid. as well as in act. *διαπέμπω*, lit. *send through*, has also the meaning *send over or across*, as *διαβαίνω = go across*. *μεταπέμπω, send after or for (τινά)*, is more commonly used in the mid.: *μετεπεμψάμην = I sent for some one*; and *μετεπέμφθην = I was sent for*. The pass. meaning may belong to other tenses; *μεταπέμπονται* may mean *they are sent for*, as well as *they send for*. *μετάπεμπος, on = sent for, summoned*.

Πέττω, *cook*, forms its other tenses from *πεπ-*: aor. *ἔπεψα*. Pf. pass.: *ὁ πλακοῦς πέπεπται*, *the cake has been cooked*. *ἄρτος εὖ πεπεμμένος*, *a loaf of well-baked bread*. Aor. pass. in comp. *περιεπέφθην*, in figurative sense. The word is rare in prose. From it comes *πέπων, πέπον, ripe*; that is, fruit is ripe, when exposure to the sun's heat has *cooked* it enough. The verb also means *digest*, hence the noun *πέψις* (unattic) means *cooking, ripening, digestion*. *ΠΕΨΙΝ* is "the essential digestive ingredient of the gastric juice." *δυσπεψία* (unattic) = *difficulty of digestion*, *DYSPEPSIA*. If it also meant *bad cooking*, the two meanings would harmonize admirably.

Πετάννυμι (or *-ννύω*), *spread*, is hardly used in prose exc. in comp., *ἀναπेट.* being the most frequent. Impf. *ἀνεπेतάννυν* or *-ννυον*. Aor. *ἀνεπέτασα*. Pf. pass. *ἀναπέπταμαι*. [For *πετάσω* the Attic fut. is *πετώ* (cf. *ἐλαύνω*, fut. *ἐλώ* for *ἐλάσω*); but it seems to be found only in an Attic comic poet.] Of *ἀναπेट.*

the pf. pass. part. is especially frequent, as πύλαι ἀναπεπταμέναι, *gates thrown wide open*. σύμπασα ἡ οἰκίᾳ πρὸς μεσημβρίαν ἀναπέπταται, *the entire house opens wide towards the South*. τὰ βλέφαρα ἀναπετάννυται, *the eyelids open wide*. ἀναπεταννύουσι (or -ννύασι) τὰς πύλας, *they throw the gates wide open*. From πέταλον, *leaf* (rare in prose, φύλλον being the common word), comes PETAL.

Πέτομαι, *fly*, -πτῆσομαι (in Attic poetry also πετήσομαι), -επτόμεν or -επτάρην. Both of these are 2nd aorists; one like verbs in -ω, the other like verbs in -μι. The aor. in -όμεν is used oftener than the other: ἀνεπτόμεν (ἀνάπτωμαι?), ἀναπτοίμεν, —, ἀναπτέσθαι, ἀναπτόμενος. In the -μι formation: ἀνεπτάρην, ἀναπτῶμαι (πτᾶ-ῶμαι), no opt., no imperat., (ἀναπτᾶσθαι, in Attic prose?), ἀναπτάμενος. In the subj. the accent usually found is the circumflex, which makes it a -μι form.

NOTE. — It is difficult to determine about the aorists, for the difference of spelling consists only in a change of ο to α. ἐπτόμεν is syncopated, -πτ- standing for -πετ-, as -σχ- in ἐσχόμεν is for -σεσχ-, and -σπ- in ἐσπόμεν for -σεπ-. On the other hand -πτα- belongs to an unattic present ἵπταμαι, as στα- belongs to the present ἵσταμαι. In the subj. mood the accent should show the tense; for, as syncope is not contraction, we ought to find πρόσπτηται, ἀνάπτῃσθε, and ἀνάπτωνται, just as we find ἀπόσχωνται (Ar. Lys. 771) and ἐπίσπη (Soph. El. 967; Pl. Theait. 192, e). But in Xen. Mem. 3, 11, 5, προσπῆται is the accent in nearly all the editions, and in Veitch, Passow, L. and S., and Thes. s.v. προσπέτομαι. So, in Hld. 4, 132, ἀναπτῆσθε, and in Ar. Lys. 774, ἀναπτῶνται, are the forms given, and this accent implies stem πτα-; cf. ἰσῆσθε, ἰστώνται. In Hadley-Allen, p. 146, 6, we find: "mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος." As the subj. is omitted, the inference is that this mood must be considered as formed only on the syncopated stem -πτ-. Rutherford (*New Phryn.* p. 373) says: "No Attic writer uses ἐπτάμην"; and he would change all the α forms to the corresponding ο forms. Of course this simply cuts the knot; it does not untie it. When he says (p. 374): "the subjunctive πτῶμαι may be a mood of either ἐπτάμην or ἐπτόμεν, but in Attic it certainly belongs to the latter," it is to be regretted that he used the *simple* tense, which gives no clue as to how he would accent the compound forms given above. These tenses have been investigated by K. P. Schulze in the *Neue Jahrbücher*, and his conclusion is that while ἐπτόμεν is the

usual prose form, yet ἐπτάμην is frequent in Plato. [See the *Classical Review* for Nov., 1887, p. 289, first column.]

B. *πτερόν*, feather: ἡ τῶν πτερῶν ἀποβολή, the loss of the feathers. *πτερά φύειν*, to grow feathers. ἡ πτέρυξ, πτέρυγος, wing. *πτερύγιον* (unattic), little wing: PTERYGIUM, a wing-shaped growth on the ball of the eye. *πτηνός*, winged: *πτηνὸς διώκεις τὰς ἐλπίδας*, the hopes thou pursuest are winged. *πτερωτός*, feathered: *τόξευμα πτερωτόν*, a feathered arrow. *πτερώω*, furnish with feathers or with wings.

Πήγνυμι (rarely *πηγνύω*), fix, fasten, freeze (fut. unattic), ἔπηξα. In pass. *be fixed or fastened, freeze* (i.e. become frozen), *πήγνυμαι, παγήσομαι, ἐπάγην, πέπηγα* (2nd pf., supplying the place of a pf. pass.).

σταύρωμα ἔπηξαν, they built a stockade, i.e. they fixed or fastened the parts together, so as to make one compact whole. *σκηναὶ πῆξαντες κατ' ἀγοράν*, having put up booths in the market place. *ἄνεμος βορρᾶς ἐναντίος ἔπνει πηγνύς τοὺς ἀνθρώπους*, a North wind was blowing in their faces, freezing (benumbing) the men. *τοὺς ποταμούς ἔπηξε*, it froze the rivers. — *The rivers froze would be of ποταμοὶ ἐπάγησαν. τὸ ὕδωρ θάπτον πηγνύται τοῦ ἐλαίου*, water freezes more quickly than oil. *ψύχος, ὥστε τὸ ὕδωρ ἐπήγνυτο*, cold (so great) that the water would freeze. *κρύσταλλος ἐπεπήγει*, ice had formed. [ὁ κρύσταλλος, ice, and also CRYSTAL.]

B. a. ὁ πάγος, denoting something fixed or fastened, is used by Homer and other poets to denote a rocky hill. This meaning is Attic in ὁ Ἄρειος πάγος, the hill of Mars (Ares), the Areopagus (opposite the Acropolis at Athens). In A.p. ὁ πάγος means frost; another word for which is *πάχνη*: *πάχνηαι καὶ χάλασαι*, frosts and sleets. Aristotle says that *πάχνη* is *δρόσος πεπηγυία*, frozen dew.

b. *παχύς*, εἶα, ὅ = thick: hence PACHYDERM, see *δέρω*. Thickness is τὸ πάχος or (less freq.) *παχύτης, -ύτης*. *παχύνω*, thicken. *ναυπηγέω*, or usually *ναυπηγοῦμαι*, build ships, i.e. to collect the different parts of the ship and fasten them together. Its aor. mid. has act. meaning, and aor. pass. has pass. meaning. *ναυπηγιά* = shipbuilding. *ξύλα ναυπηγήσιμα*, timbers for shipbuilding. *Naupactos, Ναύπακτος*, the city on the northern coast of the Gulf of Corinth, was so named because the descendants of Hercules there built the ships with which they invaded the Peloponnesus.

Πίμπλημι (stem *πλη-*), *fill*, -πλήσω, -έπλησα, -πέπληκα, -πέπλησμαι (sometimes -πέπλημαι), ἐπλήσθην.

a. There is a verb *πλήθω*, *be full*, of which only the pres. part. is classic (*πλήθουσα ἀγορά*, *full market*). The stem *πληθ-* of this verb may be counted as the stem that supplies the tenses of *πίμπλημι* outside of pres. and impf.

b. The most frequent comp. is *ἐμπίπλημι*, *ἐνεπίμπλην*, *ἐμπλήσω*, *ἐνέπλησα*, *ἐμπέπληκα*, etc. In the pres. tense of this compound the *μ* of *πίμπλημι* is usually (not always) dropped, to avoid having *μ* three times in the word. But the impf. has *ἐνεπίμπλην*, as the augm. causes the prep. to appear in its own form *ἐν*, and not *ἐμ*. c. The verb is inflected like *ἵστημι*; thus *ἐμπίπλη*, *ἐμπιπλάναι*, *ἐμπιπλᾶς*, like *ἵστη*, *ἱσάναι*, *ἱσᾶς*.

τὸν ἵππον ἀνδρῶν ἐμπλήσας, *having filled the (wooden) horse with men*. *τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν*, *fill all the baskets with feathers*. [*κόφινος*, *πτερόν*.] *Κύρος ἐνεπλήσθη δακρύων τὰ ὄμματα*, *Cyrus's eyes were filled with tears*. [*δάκρυον*.]

B. *Derivatives*. *πληρῶ*, *fill*, and *ἀναπληρῶ*, *fill up*, are both reg. *πλήρης*, *full*. [*μεστός* also = *full*.] Other words for *full* are: *πλέως*, *πλεῖ*, *πλέων*; *ἀνάπλεως*, *ἀναπλεῖ*, *ἀνάπλεων*; *κατάπλεως* and *περίπλεως* in which the masc. and neut. are of the Attic 2nd decl. From stem *πληθ-* we have *ἄπληστος*, *insatiable*. *ἄπληστία*, *insatiableness*. *πλησμονή*, *fulness*, *satiety*. *τὸ πλήθος*, *number*, *multitude*. The Ionic word *πληθώρα* gives us *PLETHORA*.

Πίμπρημι, *burn*, in the comp. *ἐμπίπρημι*, *ἐνεπίμπρην*, *ἐμπρήσω*, *ἐνέπρησα* (perf. late), *ἐμπέπρημαι*, *ἐνεπρήσθην*. As to pf. pass. the form with *σ*, though found, is not counted as Attic. *τὰς πόλεις ἐνεπίπρασαν αὐτοῖς ἱεροῖς*, *they burned the cities, temples and all*. Thuc. has the foll. forms: *ἐμπιπρᾶσι* (3rd pl. or ?), *ἐνεπίπρασαν*, *ἐμπρήσειν*, *ἐνέπρησαν*, *ἐμπρήσαι*, *ἐμπρήσαντος*, *ἐμπρήσαντες*, *ἐμπρησθεῖσα*.

Πίνω, *drink*, *πίτομαι* (a sigmaless fut.), *ἔπιον*, *πέπωκα*, *πέπομαι*, *-επόθην*. *ἐκπίνω*, *drink out*, *drink empty*, *drain*: *ὄλην μύσας ἐκπίνει*, *shut your eyes and drink it all*, i.e. *ὄλην τὴν κύλικα*, *all the cup (ful)*. *οὐκ ἐκπτομαι αὐτὸς τὸν οἶνον*, *I will not drink the wine out (of the cup) myself*. *προπίνω*, *drink before* = *drink to some one's health*. *καταπίνω*, *drink down*, *swallow*.

B. πῶμα, a drink (less correct, πόμα). πόσις, drinking, a drink: πρὸς πόσιν τετράφθαι τοὺς πολλοὺς, (they said) that most of the people had given themselves up to carousing (had turned themselves to drinking). [Not to be confounded with ὁ πόσις, a poetical word for husband, nor with ποσίν, dat. pl. of ὁ πούς, ποδός, foot.]

δ. The verbal is ποτέος: ἄλλα πάμπολλα ἐν οἷς οὐ ποτέος οἶνος, very many other cases in which wine must not be drunk. ποτός, drinkable: ποτὸν ὕδωρ, drinking-water (for which also πότιμον ὕδωρ). As a noun, σίτα καὶ ποτά, or σιτία καὶ ποτά, food and drink. ὁ πότος, a drinking-bout, carousal. ἔκπωμα, something to drink out of, a drinking-cup: ἐκπάματα χρυσᾶ καὶ ἀργυρᾶ, drinking-cups of gold and silver. In the N.T. ποτήριον = cup, esp. used of "the cup" in the sacrament. — The neg. ἄποτος may mean not fit to drink, or without drink, as: ἄσιτος καὶ ἄποτος, without food and drink. συμπόσιον, a drinking together, drinking party, SYMPOSIUM.

[Πικράσκω], sell; the tenses in use of this verb on stem πρᾶ- are πέπρᾶκα (and its plpf.), πέπρᾶμαι (and its plpf.), ἐπράθην, and fut. pf. pass. πεπράσομαι, used as a simple fut., I shall be sold. The lacking tenses are supplied by πωλέω and ἀποδίδομαι, as shown in the following:

Act. to sell.	Pass. to be sold.
Pres. πωλῶ or ἀποδίδομαι.	πωλούμαι or πικράσκομαι.
Impf. ἐπώλουν or ἀπεδιδόμην.	ἐπωλούμην (ἐπιπράσκόμην?)
Fut. [πωλήσω or] ἀποδώσομαι.	πεπράσομαι.
Aor. [ἐπώλησα?] ἀπεδόμην.	ἐπωλήθην, but much oftener ἐπράθην.
Perf. πέπρᾶκα.	πέπρᾶμαι.
Plup. ἐπεπράκη.	ἐπεπράμην.

δ. The verb ἀνέομαι = buy, but the aor. is ἐπριάμην. To charge is πράττομαι, as: he charged me two francs for this, τούτου δύο δραχμὰς ἐπράξατό με.

c. πρᾶσις = sale, as ὡνή = purchase. πρᾶτήρ, -ήρος = a seller. πρᾶτέος is the verbal: ἡ οἰκίᾳ πρᾶτέᾳ ἐστίν = the house must be sold. πρᾶσιμος = for sale: ἔχει ἕκαστος πρᾶσιμόν τι, each one has something for sale. ἄπρᾶτος, ον, unsold, not for sale.

Πίπτω, *fall*, πεσοῦμαι, ἔπεσον, πέπτωκα. [πίπτω for πι-πέτ-ω, reduplication and syncope: pf. for πεπέτωκα, ο added to stem πετ-.]

a. As a peculiarity of this verb it is to be noted that its compounds are often used as the *pass.* of the corresponding compounds of βάλλω. E.g. ἀναβάλλομαι = *postpone*; ἀνεπιπτώκει = *it had been postponed*. ἐκβάλλω = *drive out, expel, banish*; οἱ ἐκπεπτωκότες = οἱ ἐκβεβλημένοι = *those who have been banished*. ἐμβάλλω = *throw into*; ἐνέπεσεν ἄν = ἐνεβλήθη ἄν = *he would have been thrown in*.

b. πτώμα, *a fall*: ἡμῶν ἡ πόλις οὐκ ἂν ἔπεσε τότε τοιοῦτον πτώμα, *our city would not at that time have had such a fall*. πτώσις also = *fall*. It also = *case* (Lat. *cāsus* from *cādō*, *fall*), as: ἡ δοτικὴ πτώσις (unattic), *the dat. case*. σύμπτωμα lit. = *a falling together*; hence SYMPTOM. The mathematical lines called ASYMPTOTES are so named because no matter how far prolonged, they can *not fall together* with the curve of the Parabola or Hyperbola; i.e. the straight line and the curved line will never coincide.

Πλάττω (πλάσσω), *shape, form, mould* (fut. unattic), aor. ἔπλασα (pf. act. late), πέπλασμαι, ἐπλάσθην. Mid. πλάττομαι, ἐπλάσάμην, πέπλασμαι. Properly the word means *give shape* to some soft substance, as clay (πηλός) or wax (κηρός). Then, *mould*, lit. and figuratively, as we say, *to mould one's character*. It gives us PLASTIC (πλαστικός), and as anything *plastic* can be twisted into any desired shape, the verb has the further meaning *make up, invent, fabricate* (προφάσεις, *excuses*).

B. πλάσμα, *something moulded, a figure, fabrication*: πλάσματα κηροῦ, *wax figures*. ὄψεσθε ὅτι πλάσμα ὄλον ἐστὶν ἡ διαθήκη, *you will see that the will is an out and out forgery*. PROTOPLASM is a word used by biologists to denote the *first* or original substance; the substance *moulded* by the vital force into living organisms; "the physical basis of life." BIOPLASM is another name for this "germinal matter." πλάστης, *a modeller*. BIOPLAST, the *living SOMETHING* that *moulds* protoplasm or bioplasm into the various shapes required. πλαστός, *moulded, fabricated*. εὐπλαστός, *easy to mould*; ἐπειδὴ εὐπλαστότερον κηροῦ καὶ τῶν τοιούτων λόγος, *since speech is an easier thing to mould than wax and such things*.

The word PLASTER is also from πλάττω.

Πλέκω, *twist, plat*, seems to lack fut. act. and pf. act. in Attic.

The tenses ἔπλεξα, πέπλεγμαι, and ἐπλέχθην are reg., besides which there is in comp. a 2nd aor. pass. -επλάκην. πλέξαντες στέφανον ἀκανθῶν, *when they had platted a crown of thorns* (ἀκανθα).

b. The word occurs in several compounds, as συμπλέκω, *plat together*, and others. πλέγμα, *anything formed by platting or twining*. πλεκτός, *woven, twisted, platted*. The stem πλεκ- is seen in the Lat. *plectō* and *plicō*, from which come *implicate*, *complicate*, *complex*, etc.

Πλέω, *sail*, πλεύσομαι and (less often) πλευσοῦμαι, ἔπλευσα, πέπλευκα. The pf. pass. occurs, as: ὁ πλοῦς ὁ πεπλευσμένος, *the voyage (= the course, distance) that has been sailed*. τὸ πεπλευσμένον, *the part (of the sea) that has been sailed*. [Aor. pass. ἐπλεύσθη late.] Verbal πλευστέον.

NOTE. — As πλέω is a one-syllable stem, it only contracts into ει: πλείς, πλεί, πλείτε, πλείν, ἔπλεις, ἐπλείτε, etc. But πλέω, πλόιμι, πλέων, πλέουσα, ἔπλεον, etc.

B.

COMPOUNDS.

Πλέω is used in Attic with 14 of the 18 prepositions, the 4 exceptions being ἀμφί, μετά, ὑπέρ, and ὑπό, the last three being found in com. with πλέω only in late authors. Moreover, it has some double compounds, as ἀντεκπλεῖν, *sail out against*; συνεισ- and συνεκπλεῖν, etc. Several of the compounds are noted here.

1. ἀναπλέω, *sail up*, as: ἀναπλεύσαντες ἀπὸ τῆς θαλάσσης εἰς τὸν Νεῖλον, *sailing up from the sea into the Nile*. b. It also means *put to sea*, as this is a departure from the coast in the direction of “the high seas”; hence ἀνά, *up*. The usual word for this is ἀνάγομαι, which see, under ἄγω.

2. καταπλέω, *sail down*, is often used of coming from the open sea to the coast; κατέπλεον εἰς τὸν λιμένα, *they sailed into the harbor*.

3. διεκπλέω, *sail out through*, describes a favorite manœuvre, in which a ship *sails out* from its own line *through* the enemy's line, turns, and as it comes back, strikes an enemy's ship at some weak point, the prows being strongly built, so as to withstand severe shocks. See Grote's Greece, Chap. 49, Note 70. The name for this manœuvre was δίκηπλους.

C. *Derivatives.* πλοῦς (from ὁ πλόος), a sailing, course, voyage. περίπλους, a sailing around, circumnavigation. παράπλους, a voyage along the coast. So, εἰσπλους, ἔκπλους, etc. (gen. dat., etc., εἰσπλου, εἰσπλω, ἔκπλου, ἔκπλω, etc., keeping the accent of the nom. By rights these forms would be perispomenon, from εἰσπλόου). πλοῖον, something to sail in, a boat, vessel. πλόμιος (also πλώμιος), on, of ships, fit for sailing, seaworthy: ταῖς πλοῖμοις ἀντέπλεον, with the seaworthy ships they sailed against them. ἄπλοις, unfit for sailing: νῆες ἄπλοι.

Πλήττω (πλήσσω), strike (see παίω), in act. only in comp. -πλήξω, -έπληξα (no pf. act.), πέπληγμαι, ἐπλήγην, πληγήσομαι; fut. pf. πεπλήξομαι. It has 3 compounds in frequent use: ἐπιπλήττω, find fault with, rebuke (τινί); and ἐκ- and καταπλήττω (τινά), strike any one with amazement or with panic-fear; in these last two verbs the aor. and fut. pass. are ἐξεπλάγην and ἐκπλαγήσομαι; κατεπλάγην and καταπλαγήσομαι.

B. From ἀπό, off, and πλεῖν comes APOPLEXY, a disease that carries one off by a stroke. πληγή, stroke, blow; πληγὴν τύπειν, to strike a blow. It also had the sense of PLAGUE, for which ἡ νόσος or ὁ λοιμός was the regular word. Compare Halleck's lines in *Marco Bozarris*:

"Come when the blessed seals
That close the pestilence are broke,
And crowded cities wail its stroke."

The word πλῆκτρον, something to strike with, was the name of the instrument, *plēctrum*, used to strike the lyre with. [λύρᾱ, LYRE.]

Πλύνω, wash, πλυνῶ, ἐπλύνω, πέπλυμαι. [Aor. pass. late.] It is the special word for washing clothes, but is also used of people. Xen. uses it of washing a horse's mane and tail, χαίτην καὶ οὐράν. — ἐκπλύνω, wash out, has ἐκπλυνεῖται with pass. sense.

Πνέω, blow, breathe, -πνεύσομαι or -σοῦμαι (either in A.p.?), ἔπνευσα, -πέπνευκα. [Pf. pass. and aor. pass. late.] "In classic Attic prose the simple form of this verb occurs in the pres. and imp. act. only," Veitch.

ὅταν ὁ βορρᾶς πνέῃ, when the North wind blows. πνέοντες ἀνέμου,

when a wind is blowing. [ὁ ἀνεμος: hence ANEMOMETER.] ἐὰν πνέῃ, εἴ, if he breathes, he lives. πῦρ πνέοντες ἵπποι, fire-breathing horses. ἕως ἂν ἐμπνέω, as long as I have breath in my body.

δ. πνεῦμα, breath, wind, breeze. Τὸ Ἅγιον Πνεῦμα, The Holy Spirit. Unattic πνευματικός, pertaining to wind, gives PNEUMATIC (a pneumatic tube). PNEUMONIA is from unattic πνευμονία, from οἱ πνεύμονες, the lungs, i.e. the breathers.

B. In the Compounds we have:

1. ἀναπνέω, get one's breath back again, rest (when one is out of breath). Also draw in one's breath, opposed to 2. ἐκπνέω, expel the breath; or, of the wind, blow out, as: εἰ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, and if the breeze should blow out of the gulf (come from the gulf, κόλπος). ἀναπνοή and ἐκπνοή = inspiration and expiration. [πνοή alone is poet.] 3. ἐμπνέω, have breath in the body, be alive. ἔμπνους, breathing, alive; ἐξάγουσιν αὐτὸν ἐκ τοῦ ἱεροῦ ἔτι ἐμπνουν ὄντα, they bring him out of the temple while (he is) still breathing.

Πνύγω, choke, suffocate (τινά), πνίξω (in A.p.?), ἐπνίξα, πέπνιγμαι (in A.p.?), ἐπνύγην. Usually ἀποπνύγω. The pass. means be suffocated, strangled, drowned.

α. τύπτων καὶ πνίγων αὐτόν, striking and choking him. ἀποπνίξαι αὐτὴν λέγεται, he is said to have strangled her (his mother-in-law. Xen. Hell. 3, 4, 14, with this accent). ρίπτει αὐτὸν εἰς τὴν θάλασσαν καὶ ἀπεπνίγη, he throws himself into the sea and was drowned. (The historical pres. and the aor. not unfrequently occur in the same sentence, as in this one. Sometimes histor. pres., imperf., and aor. are all found in the same sentence.) ἀποπνιγείεν ἂν, they would be suffocated. ἐπνίγετο ὅστις νεῖν μὴ ἐτύγγανεν ἐπιστάμενος, whoever did not happen to know how to swim, was drowned. τὸ πνίγος, stifling heat.

Πράττω, do, is reg. exc. πέπραγα, an intrans. 2nd pf. = I have fared, as: καλῶς (κακῶς) πεπραγῆναι, to have gotten on well (badly), to have been well off (badly off). (The reg. pf. πέπραχα is trans., I have done.) This intrans. meaning belongs also to the other act. tenses: ἄριστα πράξας, having fared excellently. b. In the mid. πράττομαι, πράξομαι, ἐπράξάμην, πέπραγμαι, mean charge (a price for

a thing): πόσον με τούτου πράξει; *how much will you charge me for this?* c. The pass. may be pass. for either meaning: τούτων πρᾶχθέντων, *when this had been done*. διπλοῦν (or διπλᾷ) πράττονται, *they are charged double*. Only the context shows that this does not mean *they charge double*.

OBS. Notice that each of the four verbs for *do*, sends a root into Engl. Δράω, DRAMA, DRASTIC. Ἔργάζομαι, WORK (Ferry-, German *Werk*), ORGAN. Ποιῶ, POEM, POET. Πράττω, PRACTICAL, PRAGMATIC.

B. πρᾶγμα, *something done*; πράγματα, *things, affairs, matters*. It is also the word for *trouble*: πολλὰ πράγματά τινι παρέχειν, *to give any one a great deal of trouble*. πράξις, *a doing, action, act*. πρᾶκτικός, *able to attend to affairs, business-like*, PRACTICAL. A word used in late writers was πρᾶγματικός, whence PRAGMATIC. ἄπρᾶκτος, *ον*, *one who achieves nothing*: οἶκαδε ἀπῆλθον ἄπρᾶκτοι, *they went back home without having accomplished anything*. It also has a pass. sense = *not done, unattended to*.

b. The intrans. meaning seen in εὖ (κακῶς) πράττω gives rise to εὐπράγῳ, *do well, prosper*, and κακοπράγῳ, *fare badly*. εὐπράγῳ and κακοπράγῳ (also εὐπράξιᾳ) = *success*, and *misfortune*. c. The meaning *trouble* is the basis of the foll.: ἀπράγμων, ἄπρᾶγμον (gen. ἀπράγμονος), *free from trouble*. ἀπράγμοσύνη, *freedom from trouble*.

Πρια-, stem of ἐπριάμην, *I bought*. See ὤνομαι.

Πρῶ, *saw*, no fut., ἐπρίσα, -πέπρισμαι (δια-, ἐκ-), ἐπρίσθην (perhaps not in A.p.). διαπεπρισμένοι, *sawn through, sawn apart*. πρίων, πρίονος, *a saw*. πρίσμα (unattic), PRISM, because the faces of a prism look as if they might have been produced by *sawing*.

Πταρ-; on this stem we have πτάρνυμαι, *sneeze*, and ἔπταρον, inf. πταρεῖν.

Πυνθάνομαι, *learn by inquiry, find out*, πέυσομαι, ἐπυνθόμην, πέπυσμαι (inf. πεπύσθαι).

ἦδέως ἂν πυνθόμην σου, εἰ, κ.τ.λ., *I should like to find out from you whether*, etc. ἦδέως ἂν ἐπυνθόμην, *I should have been glad to find out*.

ὡς ἐπίθοντο τῆς Πύλου κατειλημμένης, *when they heard of the seizure of Pylos*. ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα, *when he hears that Cyrus is marching against him*. The construction with *ὅτι* may also be used, *ὅτι Κύρος προσελαύνει*. *πίστις*, a *finding out, learning*.

Πωλέω, *sell*, see [Πιπράσκω]. From *μονοπωλία* (unattic) comes ΜΟΝΟΠΟΛΥ; *i.e.* a man has the monopoly of a thing when he is the only (μόνος) one who can sell it. By transfer of meaning it denotes exclusive control of anything.

P.

'Ράπτω, *sew*, -ράψω (ἀπορράψω), ἔραψα (prose?), ἔραμμαι (inf. ἐρράφθαι), ἐρράφην. τὸ χεῖλος διεκόπη οὕτως ὥστε καὶ ῥαφῆναι, *his lip was cut through so that it actually (καὶ) had to be sewed*. (χεῖλος is *accus.*, for the passage had τὸ χεῖλος διακοπεῖς.)

'Ρέω, *flow*, -ρνήσομαι (*will flow*), ἐρρήν (*flowed*), ἐρρήκα. *i.e.* 2nd fut. pass. and 2nd aor. pass. are used as intrans. [ῥεύσομαι and ἔρρευσα are very rare.]

πόσον πλοῦτον οἰσθε εἰς τὴν πόλιν εἰσρῆσεσθαι; *how much wealth do you think will flow into the city?* ὁ ποταμὸς ἐρρή μέγας, *the river flowed with a strong current*. λέγεται ῥῆναι, *it is said to have flowed*. εἰς τοῦτο τὸ χάσμα [CHASM] συρρέουσιν τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσι, *into this abyss all the rivers flow together and they flow out of it again*. εἰσρεῖν, *to flow into*. ἀπορρεῖν, *to flow off*. διαρρεῖν, *to flow through*. καταρρεῖν, *to flow down*. περιρρεῖν, *to flow around*: ἡ νῆσος περιερρεῖτο ὑπὸ τοῦ ποταμοῦ, *the river flowed around the island* (the pass. *was flowed around* will hardly do in Engl.). The student will notice the doubling of ρ in these compounds, according to rule. Remember too that as *ῥε-* is a *monosyllabic* stem, these words only contract when *ει* would result.

B. ῥοῦς, *stream*: ἀνὰ ῥοὺν, *up stream*; κατὰ ῥοὺν, *down stream*. ἐξενεχθέντα [ἐκφέρω] ὑπὸ τοῦ ῥοῦ, *borne out by the current*. χειμάρρους, *winter-stream, torrent*. ῥοή, usually ῥοαί, *streams*, mainly poet. ῥεῦμα, *stream, flow*. ὁ ῥύαξ, ῥύακος, *stream, torrent*: ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἰτνῆς, *the stream of fire out of Mt. Aetna*. ῥύμη, *from what*

would be its natural meaning, *flow*, is used in a sense based on the idea of the *rush* and *force* and *impetuosity* of a torrent.

C. From **ρέυμα** comes RHEUM, a discharge. **ρευματικός** (unattic), *subject to discharges*, RHEUMATIC. **ρευματισμός** (unattic), RHEUMATISM. **κατάρρους**, a down flowing, CATARRH. [-rrh, because of the other mode of writing, **κατάρρους**.]

‘Ρε-, **έρρήθην**, **ρήθισομαι**, etc. See **λέγω** (*say*).

‘Ρήγνυμι, *break, rend*, is rare in prose exc. in comp.: the 2nd a.p., in the simple form, is good, -**ρήξω**, -**έρρηξα**, 2nd perf. -**έρρωγα** (intrans.), **έρράγην**.

It is used in comp. with various preps. (**ἀνά**, **ἀπό**, **διά**, **ἐκ**, **κατά**, **παρά**, **περί**, **σύν**). Dem. has an impf. **κατερρήγνυι τὰ ἱμάτια**, *he tore up the garments*, from -**ρηγνύω**, which is rare. The middle voice is not common. [Xen. has **καταρρηγνύμεναι** and **κατερρήξατο**, of persons rending their clothes in grief. Cyr. 3, 3, 67: 3, 1, 13.]

φησὶ τὴν ναὺν πλέουσιν ἐξ Αἰγύπτου ῥαγῆναι, *he says his ship was broken during the voyage from Egypt*. **τῶν ἱματίων ῥαγόντων**, *the garments having been torn*. **ᾤοντο ἀναρρήξειν τὰς ναῦς**, *they thought they were going to shatter the ships*. **τὸ οἰκῆμα ἐξαπίνης κατερράγη**, *the structure suddenly broke down*. **ἐπειδὴν τις διαρρήξῃ τὰς χορδὰς τῆς λύρας**, *when any one has snapped the strings of the lyre*. [**χορδή**, CHORD.] **διαρραγεῖν ἄν**, *they would burst* (if they were to eat too much). **ῥήγμα**, *fracture, rupture*.

CATARACT, a place where water dashes down, is from **κατά** and **ἀράττω**, *smite, dash down*, as the one *r* shows. But *rrh* would also be correct (as in *Catarrh*), and in Greek, ancient and modern, the word is usually **καταρράκτης**; from **κατά** and **ῥαγ**-. From unattic **αἰμορραγία** comes HEMORRHAGE, a bursting forth of blood (**αἷμα**). For *-rrh*- see CATARRH, at top of page.

‘Ριγώω, *be cold, shiver*, **ῥιγώσω**, **έρριγωσα** (in A.p.?). [Any impf.?] The grammars state that this verb contracts into **ω** throughout, even where **δηλώω** gives **ου** or **οι**. But we find inf. **ῥιγούν** as well as **ῥιγών**: 3rd pl. **ῥιγούσι**, Pl. Phil. 45, b: gen. pl. part. **ῥιγούντων**. In Pl. Gorg. 517, d, we have **ἐὰν ῥιγῶ**; but **ὅταν ῥιγοῖ** (Phaedo, 85, a). **ῥίγος**, *cold*: **τῷ ῥίγει ἀπωλλύμεθα**, *we were ready to perish with the cold*.

ῥίπτω or ῥίπτω(έω), ῥρίπτον or ῥρίπτουν, ῥίψω, ῥρίψα (inf. ῥίψαι), ῥρίψα, ῥρίμμαι (inf. ῥρίφθαι), ῥρίφθην or ῥρίφην. The verb means *throw, cast, hurl*: ῥρίψεν ἑαυτὸν εἰς τὴν θάλασσαν, *he cast himself into the sea.* b. It also means *throw away, cast off* = ἀποβάλλω or ἀπορρίπτω: λέγεται τὰ ὄπλα (τὴν ἀσπίδα) ῥρίφναι, *he is said to have cast away his arms (his shield).* [τὴν ἀσπίδα ἀποβάλλω, *may mean to lose the shield, accidentally.*]

ῥώννυμι, *strengthen, encourage* (imp. and fut. in Attic?), -ῥρωσα, ῥρωμαι, ῥρώσθην.

τοὺς μὲν ἐπέπληξε, τοὺς δὲ ἐπέρρωσεν, *he struck one party with dismay, and inspired the others with strength.* ἐπειδὴ ἦλθεν ὁ ἀγγελος, πολλῷ μᾶλλον ῥρώσθησαν, *when the messenger came, they were much more encouraged.* b. The pf. and plpf. pass. ῥρωμαι and ῥρώμην are very often used as pres. and impf.: ὅτ' ῥρώμην, *when I was strong.* ἔτι ῥρωντο, *they were still strong.* οὐδαμῶς ῥρωμαι, *I am by no means strong.* c. Pf. pass. imper. ῥρωσο = Lat. *Valē* = *farewell*: φράζε αὐτῷ ῥρώσθαι, *tell him good-bye.* d. ῥρωμένος, is used as an adj. = *strong, stout, vigorous.* ῥρωμένως = *vigorously*: ῥρωμενέστερον = *more vigorously* (also ῥρωμενεστέως).

e. ῥώμη = *strength, might*: ῥώμη ψυχῆς, *strength of soul.* As a proper name, *Rome.* ἄρρωστος, *without strength, weak, sick* (= ἀσθενής): ἄρρωστίᾱ (= ἀσθένεια), *weakness, sickness, poor health*: ἄρρωστέω (= ἀσθενέω), *be in poor health, be sick.*

Σ.

Σαλπίζω, *sound the trumpet*; this tense, and the aor. ἐσάλπιξα (which some write ἐσάλπιξα) are the only Attic tenses. *Trumpet* is ἡ σάλπιγξ, σάλπιγος, *Trumpeter* is σαλπικτής, or σαλπικτής (the latter spelling supported by inscriptions).

Σβέννυμι, *put out, extinguish*, -σβέσω, σβεσα, -εσβέσθην. In the intrans. or pass. sense *go out, become extinguished*, -σβέννυμαι (ἀπο-, κατα-), -σβήσομαι (ἀπο-), -έσβην (ἀπ-, κατ-), -έσβηκα (ἀπ-, κατ-).

τὸ ὕδωρ λέγεται σβεσαι τὴν φλόγα, *the water is said to have put out the fire.* ὅπως τὸ φρόνημα τῶν νενίκηκότων κατασβεσθείη, *that*

the pride of the victors might be quenched. ἐπειδὴ ὁ λύχνος ἀπεσβήκει, when the lamp had gone out.

B. ἀσβεστος, *or* (not in A.p.), *inextinguishable*, as in Homer's famous line (Il. 1, 599):

ἀσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
inextinguishable laughter arose among the blessed gods:

whence the expression "Homeric laughter." See γέλω, B. As a substantive, it means ASBESTOS, something that will not burn, whereas its rightful meaning would be something that could not be put out when once on fire.

Σείω, *shake*; ἔσειον, ἔσεισα, and ἐσεισθην, seem to be the only other tenses in A.p. In Attic poetry -σειώ, -σέσεικα, and σέσειμαι occur. The mid. is found in comp. as: ἀποσεισάμενος πάντα ταῦτα, *having shaken all these things off from one's self. σείει!* *there is an earthquake!* lit., *He is shaking*, "He" being old Poseidon (Ποσειδών) or Neptune. From σεισμός, *earthquake*, come SEISMOLOGY, the study of earthquakes; SEISMOMETER; and SEISMIC (seismic theories). For Solon's SEISACHTHEIA, see under ἀχθομαι.

Σήπω, *cause to rot*, is rare in act., and seems to have no other transitive tense. For *rot*, *decay* (intrans.), the pass. tenses σήπομαι, -σαπήσομαι, and ἐσάπην are used, and as perf. the 2nd pf. act. -σέσηπα.

Οἱ ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεισηπότες, *those who by reason of the cold had had their toes (the fingers of the feet) mortify and fall off.* [δάκτυλος, *finger*; DACTYL, — ∪ ∪; i.e. one long joint and two short ones.] τριήρης σαπίσα, *a trireme that has rotted.* (ῆ) σηπεδών (-δόνος), *putrefaction. Rotten, decayed, unsound* is σαθρός. SEPTIC (from σηπτικός, unattic), something that causes putrefaction. ANTISEPTIC, something that counteracts putrefaction, as salt, creosote, etc.

Σιγάω, *be silent. or* (transit.) *be silent about* (τι) is reg. exc. that A.p. seems to have no fut. act. or mid., while Attic poets use σιγήσομαι. [Fut. act. late.] σιγή, *silence.* See σιωπάω.

Σιωπάω, σιωπήσομαι, ἐσιώπησα, etc., reg. Has same meaning (trans. or intrans.) as σιγάω. σιωπή, *silence*.

When a speaker suddenly breaks off (ἀπό) his discourse and falls into silence (σιώπησις, unattic), it is called in Rhetoric APOSIOPESIS (ἀποσιώπησις, unattic).

Σκάπτω, *dig*, σκάψω, (κατ-)έσκαψα, (κατ-)έσκαφα, έσκαμμαι, (κατ-)εσκάψην. [The other verb for *dig* is ὀρύττω.]

τὸ σκάφος, *something dug out*, often used for a *boat*. κατασκάπτω, *dig down*, often means *overthrow*, i.e. to dig down and undermine the foundation: whereas κατορύττω = *bury*. κατασκαφή is used in pl. to mean *overthrow*; κατασκαφαὶ τῶν τειχῶν, *overthrow of the walls*. ἀνασκαφαί (unattic), = *excavations* (i.e. *digging things up*).

Σκεδάννυμι, *scatter* [-σκεδῶ in Attic poets], -εσκέδασα. Pass. σκεδάννυμαι, έσκεδαννύμην, έσκεδάσθην, έσκέδασμαι (the perf. is used chiefly in part. έσκεδασμένος).

a. The act. only in comp. as ἀπο-, δια-, κατα-.

b. The impf. act. seems to rest on a single place in Dem. (54, 4), where some edd. give κατεσκεδάννυσαν, and some κατεσκεδάννουσιν, as if from κατασκεδαννώ.

c. Fut. -σκεδῶ is for σκεδίσω. Cf. βιβῶ, fut. of βιβάζω, and ἐλῶ, fut. of ἐλαύνω; also κρεμῶ, p. 126, and πετῶ, p. 157.

d. The pass. may be rendered lit. *be scattered*, or simply *scatter* in the intrans. sense. So, συλλέγω = *assemble* (transit.); its pass. = *be assembled*, or *assemble* (intrans.).

e. In the pass. the simple forms occur, as σκεδάννυνται and σκεδαννύονται (Xen.): έσκεδάννυντο and σκεδάννυσθαι (Plat.): σκεδασθείς (Pl.) and σκεδασθέντες (Thuc.).

f. In the compounds ἀπο- would denote *scattering off* from a place, as: τῶν ἀποσκεδαννυμένων τινὲς τοῦ στρατοπέδου, *some of those who were straggling off from the camp*. In διασκεδάννυμι the prominent idea is that of *dispersion*: ἄνεμος τὰ ναυάγια διασκεδάσεν, *a wind scattered the wrecks*. ὥσπερ πνεῦμα ἡ καπνὸς διασκεδασθεῖσα, *dissipated just like breath or smoke*, says Plato, speaking of the soul.

Σκεπ-, stem of σκέψομαι, etc. See next verb.

Σκοπέω, *consider*, has only pres. and impf. act. and mid. on this

stem: σκοπῶ or σκοποῦμαι; ἐσκοποῦν or ἐσκοπούμην. The other tenses are in mid. and reg. on stem σκεπ-: σκέψομαι, ἐσκεψάμην, ἔσκεμμαι. The pf. may be act. or pass. in sense.

a. σκέμμα, *view, consideration*: also in same sense, σκέψις. ἄσκεπτος, ον = *inconsiderate, or unconsidered*. σκοπός, *sentinel* (= *look-out man*): also *that on which one's view is directed*; hence, *a mark*, as: τοῦ σκοποῦ τυχεῖν (ἀμαρτεῖν), *to hit (miss) the mark*.

b. The stem σκοπε- gives SCOPE, the range of view or consideration. Also TELE-, MICRO-, KALEIDO-, STETHO-, STEREO-SCOPE, and all the other "scopes." τῆλε, *at a distance*: μικρός, *small*: καλός, *beautiful*, τὸ εἶδος, *form*: τὸ στήθος, *breast, chest*: στερεός, *solid*. A Stethoscope is what physicians use to examine the lungs with. A Stereoscope represents things as *solid*, i.e. as having 3 dimensions, instead of being flat. c. SCEPTIC (or Skeptic) is from σκεπτικός (unattic), and lit. denotes one who is *inclined to consideration or speculation*. The word σκεπτικοί was applied to philosophers who contented themselves with mere speculation, without coming to have any fixed beliefs; hence the use of *Sceptic* as opposed to a "believer."

B. COMPOUNDS. Only two of these will be noticed.

1. ἐπισκοπέω, *fix the view upon, inspect, watch over*, has, besides, the special meaning of *go to see, visit* (τινά): ὅποτε τις ἀσθενήσκειν, ἐπισκόπει, *whenever any one had become sick, he used to go to see him*. The modern Greek for *visiting card* is ἐπισκεπτήριον. ἐπίσκοπος is *one who has the oversight, overseer, BISHOP* (which last word goes back to ἐπίσκοπος in its derivation). Hence, EPISCOPAL. The *Episcopal church*, the church ruled by bishops.

2. κατασκοπέω, *watch intently, as a scout does*. Naturally a scout seeks a high point from which he can look down on the country around him; hence κατά. — κατάσκοπος, *spy, scout*.

Σκώπτω, *joke, jeer, scoff* (σκώψομαι), ἔσκωψα; aor. pass. σκωφθῆναι, once in Xen. μὴ σκώπτ' ἀλλ' εἰπέ μοι, πότε ἐγένετο; *don't joke, but tell me, when did it happen?* σκῶμμα, *joke, jeer*.

Σπάω, *jerk, draw* (-σπάσω), ἔσπασα, -έσπακα, -έσπασμαι (as pass.), -έσπασθην. Aor. mid. ἔσπασάμην, pf. mid. ἔσπα-

σμαι. εὐθύς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη, *immediately out they leap with drawn swords*. σπᾶν τὸν ἵππον, *to jerk the horse*. σπάσμα, SPASM, because of the involuntary jerking and twisting.

B.

COMPOUNDS.

1. ἀνασπάω, *draw up*: τὰς ὀφρύς ἀνέσπακεν, *he has his eyebrows drawn up*. ἀνέσπασαν τὸ σταύρωμα, *they pulled up the stockade*. τὰς τριήρεις ἀνασπάσας ὑπὸ τὸ τείχος, *having drawn his triremes up under the fortification*.

2. ἀντισπάω, *draw in the opposite direction*, gives ἀντίσπαστος, ANTISPAST, the metrical foot ∪ — ∪, because the order of long and short syllables is *reversed*.

3. ἀποσπάω, *draw off or away*: ἀπὸ τῶν ἱερῶν ἀπεσπῶντο, *they were dragged away from the temples*.

4. διασπάω, *pull apart, tear asunder*: ὁ νῦν βασιλεύων καὶ ἐπεχειρησέ ποτε ἐμέ καὶ τὸν ἄνδρα· διασπάσαι ἀπ' ἀλλήλων, *the present sovereign actually (καὶ) attempted one day to tear me and my husband apart from one another*. ἀρχὴ τῷ διασπᾶσθαι τὰς δυνάμεις ἀσθενής, *an empire weak by reason of the dispersion of its forces* (δυνάμεις is subj. of the pf. pass. διασπᾶσθαι. For pl. δυνάμεις see δύναμαι, B).

5. ἐπισπάω (lit. *pull upon*) = *draw towards one*: ἐπισπάσασα τὴν θύραν, *having pulled the door to*. Often in the mid., *draw on, incite*: αὐτοῦ ὁ λόγος τάχ' ἂν ἐπισπάσαιτο, *his argument might perhaps attract you*. And in the pass.: φοβούμαι μὴ ἐπισπασθῶσιν ἡμῖν πολεμήσαι, *I am afraid they will be led on to make war upon us*.

6. περισπάω, *draw or jerk from around*: περισπάσασα τὴν τιάραν, *he jerked off his TIARA* (lit. *jerked it from around his head*). The pres. pass. part. of this word gives us PERISPOMENON (περισπώμενον), *twisted about*, so called from the shape of the circumflex accent.

Σπείρω, *sow*, σπερῶ, ἔσπειρα (pf. late), ἔσπαρμαι, ἐσπάρην.

σπέρμα (γῆν) σπείρειν (σπείραι), *to sow seed (land)*. ἐσπείραμεν κριθῶν μεδίμνους εἴκοσιν, *we sowed 20 measures of barley* (αἱ κριθαί).

τὸ σπαρέν, *that which was sown*. *b.* To scatter (as seed are scattered in sowing): ἐσπάρησαν κατὰ τὴν Ἑλλάδα, *they were scattered throughout Greece*. κατιδόντες τοὺς Ἕλληνας ἐσπαρμένους καθ' ἀρπαγὴν, *seeing the Greeks scattered in search of plunder*. *c.* The comp. διασπείρω answers precisely to disseminate, scatter abroad (dis = διά; sēmen = σπέρμα): λόγον διασπείραντες, *having disseminated a report*. εἰκὸς ἐστὶ τὸ πεζὸν διεσπάρθαι, *the infantry is probably scattered about*. [For "is scattered" as transl. of perf., cf. p. 101, *b.*]

B. σπέρμα, *seed*. (δ) σπόρος, *sowing*, as: πρῶμος σπόρος, *early sowing*. σπόριμος, *ον*, *good for sowing*, as: γῆ σπόριμος. σπορεύς, *a sower* (rare in Attic). σποράς, *scattered*: σποράδες νῆες. σποράδην, *scattered about*: σποράδην ἀπώλλυντο, *they perished, some here, some there*. Hence SPORADIC, as: *a sporadic case of fever, a case here and there*. The oil in the head of the whale was given the name *sperm*; from which we get SPERMACEI, *sperma cēti*, cētus in Latin (and τὸ κῆτος in Greek) being the name for all large sea-monsters, sharks, whales, etc. Hence also CETACEAN, a name including all animals of the whale family.

Σπουδάζω, *be in earnest, or, work earnestly at anything*, is reg. exc. σπουδάσσομαι as fut. inst. of fut. act. Aor. pass. is late, but ἐσπούδασα, ἐσπούδακα, and ἐσπούδασμαι are in A.p.

σπουδή = *haste, speed*: σπουδὴν ποιέσθαι, *to make haste*. Also earnestness, seriousness. σπουδαῖος, *earnest, serious, zealous*. σπεύδω, *hasten, be in a hurry*: σπεῦδε βραδέως = *festinā lentē* = *hasten slowly*.

Στέλλω, *equip, fit out, send* [στελῶ], ἔστειλα, -έσταλκα, ἔσταλμαι, -εστάλην.

ναὺς ἔστειλαν ἐς Σικελίαν, *they sent ships to Sicily*. The comp. ἀποστέλλω, *send off, dispatch*, is far more common; e.g. Thuc. has στέλλω only 4 times, always in the form ἔστειλαν: he has ἀποστέλλαν 19 times, and other forms of ἀποστέλλω 45 times. *b.* In the sense of *equip*: Ξενοφῶν ἀνίστατο ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, *Xenophon arose, equipped for war in the handsomest style possible*. *c.* Another frequent comp. is ἐπιστέλλω, which means (a) *lay a charge upon* (τινί), *enjoin*, and (b) *write to*: Κύρος τὸν πατέρα ἔφη ταῦτα ἐπεσταλκέναι (sc. οἱ, or αὐτῷ), *Cyrus said his father had enjoined these things upon him, or, had given these com-*

mands. τὰ ἐπισταλμένα ποιεῖν, *to do what has been commanded.* *b.* ἐπιστέλλειν ἡμῖν τοιαύτας ἐπιστολάς, *to send to us such letters; or, to write us such letters.* ἡδὺν ἔχειν ὑμῖν ἐπιστέλλειν, *to have pleasanter news to write to you.* Hence ἐπιστολή, *a letter*, EPISTLE.

B. The meaning *equip* is seen in στολή, *attire, dress, accoutrement*, and ὁ στόλος, *a military equipment, an armament, expedition.* From στολή, *robe, dress*, comes STOLE, part of the dress of Catholic priests on certain occasions. ἀπόστολος is sometimes used for στόλος. In N.T. it means APOSTLE, *one sent forth.*

Στέργω, *love*, στέρξω, ἔστερξα. [The grammars give 2nd pf. ἔστοργα, which seems to rest on a single passage in Hdt.]

Of the pass. the pres. alone is Attic: ὑπὸ τῶν ἀποίκων στεργόμεθα, *we are beloved by our colonists.* ὁ Θεὸς τῇ γυναικὶ τοῦ στέργειν τὰ βρέφη πλεον ἔδωκεν ἢ τῷ ἀνδρὶ, *God gave to the woman (wife) more of the love for infants than to the man (husband).* *b.* στέργω, ἀγαπῶ, and φιλῶ are often used as exact synonyms: ὑπὸ τῶν φίλων στέργεσθαι, *to be loved by one's friends.* These differ from ἐρᾶν as *to love* differs from *to be in love with*, the latter expression, like ἐρᾶν, relating to love between the sexes. Of the nouns from the three, φιλιᾶ = *friendship*; ἀγάπη = *love*; and στοργή is unattic and late. ἄστοργος = *without natural affection.*

Στερῶ (usually ἀποστερῶ), *deprive* (τινά τινος, *any one of anything*), στερήσω, ἐστέρησα, (ἀπ-)εστέρηκα, ἐστέρημαι, ἐστερήθην, (ἀπο-)στερηθήσομαι or στερήσομαι, though ἐστέρην is poet. The comp. ἀποστερῶ is complete and reg., and has as fut. pass. ἀποστερηθήσομαι or ἀποστερήσομαι.

b. There is a form of pres. στερίσκω, very rare in act. (Thuc. 2, 43), but more freq. in pres. pass. *c.* Lastly, there is a pres. pass. στέρομαι, "perhaps always used with the force of a perf. *have been deprived, am without*" (Veitch). Its impf. pass. ἐστέροντο is found in Xen. (Hellen. 2, 2, 9), but is rare. στέρησις and ἀποστερήσις both mean *deprivation, loss.*

Στίζω, *puncture, tattoo, brand*, seems to have in A.p. only pf. pass. ἐστιγμένος, *tattooed, branded.* In Attic poetry στίξω and στιξά are found.

δ. στίγμα, a mark or brand on slaves, or criminals; hence **STIGMA**. When St. Paul said (Gal. 6, 17): "I bear in my body the marks (τὰ στίγματα) of the Lord Jesus," it was only in accordance with his way of speaking of himself as Christ's *slave* or *bondman* (δοῦλος). **στιγμή**, a point. Oculists use the word **ASTIGMATIC** to describe eyes in which the rays of light *do not come to a point* or focus as they should. **ASTIGMATISM** is the name of the defect itself.

Στρέφω, turn, twist, -στρέψω, **ἔστρεψα** (*ἔστροφα*, unattic), **ἔστραμμαι**, **ἔστράφην**; fut. pass. -στραφήσομαι. [The 1st aor. pass. occurs once in A.p., *στρεφθείς* in Plato.] In mid. **στρέφομαι** and **ἔστρεφόμην** are found in the simple and comp. form; but (*κατα*)-**στρέψομαι** and (*κατ*)-**εστρεψάμην**. The form **ἔστραμμαι** seems not to occur in an act. (or mid.) sense: *σπάрта ἔστραμμένα*, twisted ropes.

B. a. Transitive: **στρέφε τὸ πρόσωπον πρὸς με**, turn your face towards me. **τοὺς ἵππους στρέφειν**, to turn the horses. **b.** Intrans. either act. as: **στρέφων** (or *στρέψας*) **πρὸς τοὺς πολεμίους**, turning towards the enemy; or more commonly **στρέφομαι**, **ἔστρεφόμην**, and **ἔστράφην**: *ἢν τις στρέφεται, θανάτῳ ζημιούσθω*, if any one turns, let him be punished with death. *ὅταν τι ἐν τῷ αὐτῷ στρέφεται*, when anything keeps turning in the same place. *ἔστρεφόμην ὥσπερ ἐν δικτύῳ ἐλλημμένος*, I kept turning just as though caught in a net (*δίκτυον*).

c. **STROPHE** is from **στροφή**, a turning: "the turning of the chorus, dancing towards one side of the **ὀρχήστρα**: the strain sung during this evolution, the *strophé*, to which the *ἀντιστροφή* answers." (L. and S.) [**ORCHESTRA** from **ὀρχήστρα**, the stage on which the **CHORUS** (*χορός*) danced.]

C.

COMPOUNDS.

1. **ἀναστρέφω**, lit. turn up (as *ἡ πόα ἀναστρεφομένη*, the grass when upturned in plowing), also means turn back, trans. or intrans.: used of fleeing soldiers, rally is the natural word in Engl. In the intrans. sense the mid. (or pass.) forms may also be used: **ἀνεστρέφοντο** (*ἀνεστράφησαν*), they turned back, rallied. The noun **ἀναστροφή**, a turning back, gives the term **ANASTROPHE**, a turning-

back of the accent, as **τούτων περί** for **περί τούτων**. [**περί** is the only prep. in A.p. that allows anastrophe.]

2. **ἀποστρέφω**, *turn off, turn aside, turn back*, trans. or intr. **ἀποστροφή**, *a turning off*, gives APOSTROPHE, in Rhetoric, "A figure of speech by which the orator or writer suddenly changes his discourse, and addresses, in the second person, some person or thing present or absent." (Worc.) The same name is given to the comma (·) that marks elision, etc.

3. **καταστρέφω**, lit. *turn down*, is commonly used in mid. **καταστρέφωμαι**, **κατεστρεψάμην**, **κατέστραμμαι** (as mid. or pass.), **κατεστράφην** (as pass.), *subvert, overturn, reduce to subjection*, etc. **καταστροφή**, *overthrow, subjection*. A CATASTROPHE is in some sense an *overturning* of one's hopes, plans, etc. Examples of the use of the verb: **ἐν ᾧ ἐκεῖνος μέλλει καταστρέφεσθαι** (the aor. would be **καταστρέψασθαι**) "**Ὀλυνθον, σὺ κατεστραμμένος ἔσει Θήβας**, while he means to reduce *Olynthus*, you will have reduced *Thebes*. **τοῖς Μαντινεῦσι μέρος τι Ἀρκαδίας κατέστραπτο**, by the *Mantineans* a considerable portion of *Arcadia* had been brought under subjection.

NOTE. — **-στρέφωμαι** and **-εστρεψάμην** are used almost solely with **κατά**. With other preps. **-στραφήσομαι** and **-εστράφην** are used.

4. **μεταστρέφω**, *turn around* (trans.), as: **μεταστρέφειν τὸ πρόσωπον πρὸς τὸ φῶς**, *to turn one's face round towards the light*. As the usage of the other compounds suggests, the intrans. sense is in mid. with 2nd aor. pass.: **μεταστρεφόμενος ἀπῆει**, *he turned round and went away*. **μετεστράφην καὶ ἥρῳμην ὅπου εἶη**, *I turned round and asked where he was*. **μεταστραφεὶς πρὸς τοὺς λοχίτας εἶπεν**, *turning round to the men in his company (ὁ λόχος), he said* —. **μεταστροφή**, *a turning*, **ἀπὸ τῶν σκιῶν ἐπὶ τὸ φῶς**, *from the shadows (ἡ σκιά) to the light*.

5. **συστρέφω**, lit. *bring together by turning or twisting*, is oftenest used in pass. in the sense of *forming a solid column or compact mass*, commonly as a military term: **ὄσον μάλιστα ἦν ξυνεστραμμένον**, *the most compact body of troops*. **ξυστραφέντες ἐπέθεντο**, *they formed solid column and attacked*.

6. **ὑποστρέφω**, *turn back* (and go in the other direction), usually intrans., in which sense **ὑποστρέφωμαι** (aor. **ὑπεστράφην**) may also

be used: ὑποστρέψαντες (or ὑποστραφέντες) ᾗσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδόν, *they turned back and went the road leading towards the mountain.*

Στρώννυμι, *spread*, is rare in A.p. either in simple or comp. -στρώσω and ἔστρωσα occur in Attic poetry. ἔστρωμαι (in part. ἑστρωμένος) in A.p. On a cognate stem στορε- there is an aor. ἐστόρεσα, occurring only once in A.p. στορέσωμεν, Thuc. 6. 18. Attic poetry has as fut. -στορῶ (for στορέσω).

b. The noun στρώμα is very common, meaning *something spread*; hence, *mattress, bed, bedding*: ἱμάτια καὶ στρώματα ἀναστῆσαι καὶ συνθεῖναι, *to shake out clothing and bedding and put them away.* στρωμνή is used in about the same sense. κατάστρωμα is the regular word for a ship's *deck*, being the part *spread down*.

Σφάττω, *slaughter*, σφάζω, ἔσφαξα (pf. late), ἔσφαγμα, -εσφάγην, the forms being reg., all except the last. The pres. is also found as σφάζω, but σφάττω is the usual prose form. The compounds ἀπο-, ἐπι-, and κατα- are used: ἀπέσφαξεν ἑαυτόν, *he slew himself.*

b. σφαγή, *slaughter, massacre*. As a part of the body, σφαγή is the hollow place where neck and collar-bone join. Thuc. (4. 48) speaks of men killing themselves *by thrusting arrows down into their throats*, οἰστοὺς ἐς τὰς σφαγὰς καθιέντες. Hence σφάττω strictly means *to kill by piercing or cutting the throat*. σφαγεύς, *one who slaughters or butchers*. σφαγιάζομαι (D.M.), *cut the throat of a victim, sacrifice* (τῇ θαλάττῃ ταῦρον, *a bull to the sea*). σφάγιον, *an animal for the slaughter, a victim*.

Σφάλλω, *trip up*, σφαλῶ, ἔσφηλα (pf. late), ἔσφαλμαι, ἑσφάλην. Fut. σφαλίσσομαι (σφαλοῦμαι is very rare).

The lit. meaning is not the common one: *trip up* gave rise to the derived meanings *cause to fall or fail, overthrow, baffle, disappoint, deceive*. The word is especially common in the pass., *be overthrown, fall, fail, be disappointed*, etc. The meaning *fail* is sometimes sharply brought out by being contrasted with κατορθόω, *succeed*.

b. σφάλμα, *a false step, a trip, failure*. σφαλερός, *likely to make a person trip or stumble*: hence, *dangerous*. ἀσφαλής, *safe, i.e. not to be tripped up*. ἀσφάλεια, *safety*.

Σφύζω, *save, rescue, preserve*, σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωμαι, ἐσώθην, the irregularity being that the σ is sometimes omitted in pf. pass., and is *always* omitted in aor. pass. (and of course also in σωθήσομαι). These sigmaless forms are from the Homeric σώω.

b. The pres. system (all the forms with ζ) is often written σώζω, the form with iota being supported by Attic inscriptions. [Cf. θνήσκω and μμνήσκω in pres. system.] c. The pass. is frequently to be rendered *escape*, as: ἐσφύζοντο (ἐσώθησαν) ἐπὶ τὴν γῆν, *they escaped to the land*.

d. The compounds ἀνα- and δια- are often used, ἀνασφύζω (or mid. ἀνασφύζομαι) suggesting *the finding again* (ἀνά) of something that had been once possessed and lost; while διασφύζω (or διασφύζομαι, mid.) suggests bringing something *safely through* a period of danger. ἀνασώσασθαι τὴν πατρῶαν δόξαν, *to regain (retrieve) their ancestral reputation*. τὰ πλείστου ἀξία ἐλάβανον ὡς διασωσόμενοι, *they were seizing their most valuable things in the hope of (ὡς) eventually (διά) saving them*.

B. σώμα, *body*, i.e. that part of the man that can be kept or retained after death: the immortal part escapes us (ἐκφεύγει ἡμᾶς. Cf. Pl. Phaedo, 115, c). σωματοειδής, *corporeal*. σωτήρ (-ῆρος), *saviour, preserver*: Ὁ Κύριος καὶ Σωτήρ, *the Lord and Saviour*. σωτηρίᾱ, *safety, preservation, salvation*. σωτήριος, *ον*, *affording safety*: εἰ ἐλέχθῃ ὁ λόγος, σωτήριος ἂν ᾦν, *if the word had been spoken (or, if the speech had been delivered), it might have saved us*. The neut. pl. σωτήρια, agreeing with ἱερὰ understood, means *thank-offerings for deliverance*. SOTERIOLOGY, one of the divisions of treatises on theology, embraces all that pertains to the *doctrine of salvation* (σωτηρίᾱ).

b. There are two defective adjs. for *safe*, limited to nom. and acc. sing. and pl. They are σώος (or σῶος) and σῶς.

Sing.

N. σώος or σῶς.	σῶα or σῶς.	σῶον or σῶν.
A. σῶον or σῶν.	σῶαν or σῶν.	σῶον or σῶν.

Plural.

N. σώοι or σῶς.	σῶαι.	σῶα [σῶ once, in Plato].
A. σῶς.		σῶα.

All the forms of σῶος are written with or without ι subs.

The pass. part. of σῶζω (σῶζόμενος, σωθείς) may be used, of course, adjectively.

c. SOZODONT, *tooth-preserver* (ὁ ὀδοῦς, ὀδόντος). CREOSOTE, *meat-preserver* (τὸ κρέας, *meat*), is, as its name indicates, an *anti-septic* (see under σήπω).

T.

Τείνω, *stretch, extend*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην. The mid also is used; fut. and aor. -τενοῦμαι and -τεινάμην. — The simple stem *τεν-* rejects the ν in the perfects and the aor. pass., and changes ε to α. Cf. στέλ-, ἔσταλκα, ἔσταλμαι, ἐστάλην.

a. Like *stretch, extend*, τείνω may be intrans.: τὰ τεῖχη ἐπὶ τὸν λιμένα τείνει, *the walls extend to the harbor*. b. Also, it means *tend*, as: ποῖ τείνει τοῦτο; *whither does this tend?* c. Closely akin to the notion of *stretching* is that of *straining*, exerting one's self, a meaning found in the simple verb, and in some of the

B.

COMPOUNDS.

1. ἀνατείνω, *stretch up*: ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω (or ἄράτω) τὴν χεῖρα, *all in favor of this motion will signify it by holding up the hand* (lit. *to whomsoever these things seem good, let him, etc.*).

2. ἀποτείνω, *stretch off*: δρέπανα ἐκ τῶν ἀξόνων ἀποτεταμένα, *scythes extended out from the axles*. [ὁ ἄξων.]

3. ἐκτείνω, *stretch out, extend*. τὸ ἄγαλμα ἔστηκεν ἐκτείνον τὴν χεῖρα, *the statue stands with its hand outstretched* (*stretching out its hand*). ἔκτεινον τὴν χεῖρά σου, *stretch forth thine hand*.

4. παρατείνω, *extend along*: παρετέτατο ἡ τάφρος, *the trench had been extended along*. ὁ παρατατικὸς (unattic) χρόνος, *the imperfect tense, i.e. the tense whose action properly stretches alongside of some other action, as: she was singing, when I came in, ᾗδεν ὅτε εἰσῆλθον*. See AORIST, p. 13.

5. προτείνω, *stretch forward, extend before*: τὸν χαλινὸν τῷ ἵππῳ προτείνει ὁ ἵπποκόμος, *the groom (hostler) holds out the bridle before the horse*. ἡ ἀκρὰ προτείνει εἰς τὴν θάλατταν, *the cape (promontory)*

stretches forward into the sea. The noun *πρότασις* (unattic), a *putting forward, proposition*, was used to denote a *conditional* proposition; hence *PROTASIS*.

B. The word *τάσις* is unattic. It means a *stretching, extension*. Instead, we have *τόνος* (from *τεν-*, as *λόγος* from *λεγ-*); *τόνος* lit. means a *stretching* or *straining*: also, *tone, pitch, accent*. The connexion of thought is easy and natural: *stretching* a chord causes its *tone* or *pitch* to vary. Hence *OXYTONE* (*ὀξύς, sharp*). *ATONICS* are the words without accent (*toneless*), i.e. the enclitics and proclitics. When one's sinews (*τένων, τένοντος, tendon*) are relaxed and need bracing to make them *tense*, a *TONIC* (something to *stretch* them) is prescribed. Under *ἀνατείνω* above, we saw the method of voting by holding up the hand. This gave the Greeks a queer verb, *χειροτονέω*, to *hand-stretch* any one, i.e. *elect* him by this method. The verb is reg. throughout, as is its opposite *ἀποχειροτονέω*, *vote* any one *off*, i.e. *reject* or *defeat* him. The nouns are *χειροτονία*, *election*, and *ἀποχειροτονία*, *defeat* (in an election). To speak of *hand-stretching* any one is no stranger than to say to *black-ball* a person.

Τελέω, *end, finish, pay, τελῶ* [for *τελέσω*], *ἔτελεσα, τετέλεκα, τετέλεσμαι, ἔτελέσθην*. (Fut. mid. *τελοῦμαι*, and aor. mid. *ἔτελεσάμην* are not frequent.) The pres. and fut. are thus identical in form in the act. and mid., as are pres. and fut. of *καλέω*.

b. Besides the meaning *end, complete*, *τελέω* also means *pay*, especially *pay taxes*. *τὸ ἡμισυ τοῦ τείχους ἐτελέσθη*, *the half of the wall was finished*. *τοῦ λιμένος τὴν χώσιν ἐπέμενον τελεσθῆναι*, *they were waiting for the obstruction of the harbor to be completed*. *προσῆλθον ἀνδρὶ ὅς τετέλεκε χρήματα σοφισταῖς πλείω ἢ ξύμπαντες οἱ ἄλλοι*, *I went to a man who has paid more money to professors than all the others put together*. *τέλος ἐν τῇ πόλει μηδεὶς μηδὲν τελείτω*, *let no one in the State pay any tax*.

B. a. *τέλος* (*τό*), *end, completion*: also *tax* (as in the ex. above). It is often used adverbially, *τέλος* or *τὸ τέλος* meaning *finally, at last*.

b. Connected with the meaning *end* are: *ἀτελής*, *not brought to an end, incomplete, unfinished*. *τέλειος* (or *τέλειος*), *finished, complete, perfect*. *τελέω* (more frequent in prose than *τελειόω*), *bring to completion* or *perfection*. *παντελής*, *all-ended, complete, entire*, as:

πανοπλίᾳ παντελεῖ κοσμηθῆναι, to be adorned with a full and complete suit of armor. [ΠΑΝΟΠΛΥ.] The adv. παντελῶς = completely, wholly, entirely, as: ὁ σίτος παντελῶς ἐτελελοῖται, the food had completely given out. τελευτή, end. For τελευτή βίον, end of life, τελευτή is often used alone, = death: μετὰ τὴν τελευτὴν τοῦ Περικλέους, after the death of Perikles. τελευτάω, come to an end: τὸ θέρος ἐτελεύτα, the Summer was drawing to a close. It is also the common word for die, i.e. end life (βίον τελευτάν), βίον being usually omitted: ἐπειδὴ ἐτελεύτησε Δαρείος, after Darius died. τελευταῖος, last: ἡ τελευταία συλλαβή, the last syllable. As adv., lastly, in the last place, τὸ τελευταῖον or simply τελευταῖον (= τὸ τέλος or τέλος) is used.

c. Connected with the meaning *pay* or *tax* we find ἀτελής, exempt from taxes; this adj. therefore has both of the main meanings, *end* and *pay*, involved in it. ἀτέλεια, exemption from taxes, or exemption in general, as: ἀτέλεια πραγμάτων, exemption from trouble, the idea of *payment* being lost sight of, just as in our word *monopoly* (see under πωλέω) the notion of *selling* often vanishes, as in to monopolize the attention of the company. εὐτελής, cheap. εὐτέλεια, cheapness. πολυτελής describes that for which one has to pay much, hence expensive, costly. πολυτέλεια, expensiveness, costliness.

C.

COMPOUNDS.

a. In some of these, as in ἀπο-, ἐπι-, and συν-, both meanings, *end* and *pay*, are found. b. In others, as in δια- and ἐκ-, only the meaning *end*. c. In others, as in προσ-, προ-, and ὑπο-, only the meaning *pay*. d. Some of them have corresponding adjs. in -ής, as συντελής and ὑποτελής; and on the other hand we have the adj. ἐντελής, full, complete, without any corresponding verb.

e. In the compounds in which the meaning *end* occurs, the general idea is *finish*, *achieve*, *complete*, with only about as much difference as can be seen in "bringing anything *off* (ἀπό) to an end, *through* (διά) to the end, *out* (ἐκ) to the end, putting the *finishing* touches upon (ἐπι) anything," etc.

1. διατελέω, besides the trans. meaning *go through with to the end*, is most commonly used in the sense of *continue*, but not with the infin. as in Engl. διατελεῖ ὥσπερ ἤρξω, *continue just as you began*.

διετέλει ἐρωτῶν, *he continued asking or to ask; or he asked continually.* [Continuous is συνεχής; ἔχω, D, 14.]

2. συντελέω, *pay together with others, subscribe or contribute money.* [συμβάλλομαι is a more general word for contribute. See βάλλω, C, 15, c.] συντέλεια, *contribution, subscription.* ὁ συντελικὸς χρόνος = *the perfect tense; ὁ ὑπερσυντελικὸς χρόνος, the pluperfect tense.* [Both words unattic.]

Τέλλω is used in prose in two compounds:

1. ἀνατέλλω is used in pres. impf. and aor. act. (ἀνέτειλε) with the intrans. meaning *rise*, of the heavenly bodies (= ἀνέχει or ἀνίσχει): ὅταν ὁ ἥλιος ἀνατεῖλῃ, *when the sun has risen.* So the noun ἀνατολή, *rising*, opposed to δύσις, *setting.* Later on, ἀνατολή was used for *the Orient, the East*, and from ἀνατολικός (unattic) = *eastern*, we have ANATOLIC, as *Anatolic literature*, the literature of the East. ὁ Μέγας Ἀνατολικός, *the Great Eastern.*

2. ἐντέλλομαι, *command* (τινὶ ποιεῖν τι), is found in pres. impf. and aor. mid. (ἐντετεύλαμην). The perf. is used as pass.: τὰ ἐντεταλμένα, *the things commanded.* — ἐντολή, *command*; in N.T. also ἐνταλμα: καινὴν ἐντολὴν δίδωμι ὑμῖν, *a new commandment I give unto you.*

Τέμνω, *cut, lay waste, ravage*, τέμω, ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην. The mid. occurs, with fut. τεμοῦμαι and aor. ἐτεμόμην.

From the habit of cutting down the trees, orchards, etc., in an enemy's country, the word took on the meaning of *ravage, lay waste*, as: τὴν γῆν ἔτεμον, *they proceeded to ravage the country.* εἰ μέγα ἢ βαθὺ τὸ τμήμα ἢ ἀλγεινόν, τοιοῦτον τμήμα τέμνεται τὸ τεμνόμενον οἷον τὸ τέμνον τέμνει, *if the cut is large or deep or painful, the thing cut is cut just such a cut as the cutter cuts.* δίχῃ τεμεῖν, *to cut in two.* ἀποτέμνω, *cut off* (τὴν κεφαλὴν τινι, *anybody's head*). διατέμνω, *cut through.* ἐκτέμνω, *cut out.* κατατέμνω, *cut down, or cut to pieces.* ὑποτέμνω, *cut from under*, as: ὑποτέμει ἀν τὰς ἐλπίδας αὐτῶν, *he would cut their hopes from under them.*

B. The word for a cut is either τμήμα or τομή. Still a third word is τμήσις, which gives the grammarians the term TMESIS, the cutting apart of a preposition and its verb and putting other words

in between. — The unattic word *τόμος*, a *cut, slice, section*, became used of the section of a literary work, hence a *volume*, a *TOME*. *ἄτμητος*, *ον*, *uncut*: *γῆ ἄτμητος*, *land not laid waste*. *ἄτομος*, *ον*, *uncut*: also *incapable of being cut smaller*, *ΑΤΟΜ*. The verb *ἐπιτέμνω*, *cut upon anything*, developed a later meaning, *take a short cut to anything, abridge*; hence, its noun *ἐπιτομή* (in Attic = *a cut upon anything*) came to mean *an abridgment*, *EPITOME*. The verb *συντέμνω*, *cut together = cut up in pieces*. Then, as cutting a thing up in small pieces often enables it to be put in smaller compass, *συντέμνω* came to mean *cut short, i.e. to make a speech short and concise*. Notice that the same idea of *cutting up* so as to bring the pieces *together* (*σύν*, *con*) more compactly, lies in the word *concise* (*conciḗdō*, *conciſus*). Hence *σύντομος*, *ον*, *short, concise*: *συντομώτερος λόγος*, *a shorter, more concise account*. *ἡ συντομωτάτη ὁδός*, *the shortest way*. *συντόμως*, *concisely*.

b. From *ἀνατομή* (unattic), *a cutting up, dissection*, we have *ANATOMY*. *PHLEBOTOMY* = *vein-cutting, b'ood-letting* (*ἡ φλέψ, φλεβός*, *vein*). *TRACHEOTOMY*, the operation of cutting into the wind-pipe (*ἡ τρᾶχεία*, *the wind-pipe*). *ENTOMOLOGY*, the study of insects: *ἐντομον* (unattic) = *insect*, so called from the shape, as so many insects have the appearance of being nearly *cut in two*.

Τήκω, *melt* (trans.), (*τήξω* perhaps not in Attic prose), *ἔτηξα*: *ὁ ἥλιος τήκει τὴν χιόνα*, *the sun melts the snow*. *κηρὸν διατήξας*, *having melted some wax*. On the other hand we say *χιὼν τήκεται*, *is melting*; *ἐτήκετο*, *was melting*; *ἐτάκη* (2nd aor. pass.), *melted*; *τέτηκε*, *has melted*; *ἐτετήκει*, *had melted*. No fut. in this meaning seems to occur. *τηκτός* = *melted, or capable of being melted*. Its negative is *ἄτηκτος*, *ον*.

Τίθημι, *put, place*, *θήσω*, *ἔθηκα*, *τέθεικα*, *τέθειμαι* (as middle only), *ἐτέθην*. Fut. pass. *τεθήσομαι*. Fut. mid. *θήσομαι*. 2nd aor. mid. *ἐθέμην*.

A. a. In the act. the kappa aor. is used mainly in the sing.; but *ἔθηκαν* in the pl. is frequent, and *ἐθήκαμεν* also occurs, though rarely. The aor. indic. therefore is inflected, *ἔθηκα*, *ἔθηκας*, *ἔθηκε*: *ἔθετον*, *ἐθέτην*: *ἔθεμεν*, *ἔθετε*, *ἔθεσαν* or *ἔθηκαν*. *b.* The synopsis of aor. act. is *ἔθηκα*, *θῶ*, *θείην*, *θές*, *θεῖναι*, *θείς*, as the kappa

aorists (ἔδωκα, ἔθηκα and ἤκα from τίθημι) are all limited to the *indic*. c. The syn. of 2nd aor. mid. is ἐθέμην, θάμαι, θέμην, θοῦ, θέσθαι, θέμενος. d. The imperatives are accented θές, σύνθες, ἔνθες, ἀπόθες, ἐπίθες, etc. Mid. τοῦ and ἐνθοῦ; but with a prep. of two syllables, κατάθου. e. In the opt. mid. the forms τιθοίμην, τιθοῖο, τιθοῖτο, etc.: -θοῖτο (as ἐπιθοῖτο), -θοίμεθα, -θοῖσθε, -θοῖντο are often found; in fact, some good authorities prefer these forms to the others (τιθείμην, τιθεῖο, etc.). In the comp. verbs we find e.g. συνθείτο, συνθοῖτο, and σύνθοιτο. Cf. τίθημι, A, h. f. Notice τιθείς and τεθείς, gen. τιθέντος and τεθέντος, pres. act. and aor. pass. In τιθέντος, τι- is the reduplication (as δι- in δίδωμι), and θε- is the stem of the verb. In τεθέντος, τε- is the stem, changed from θε- for euphony, and θε- is the characteristic of the aor. pass. part. (λυθέντος). g. The perf. pass. of τίθημι is κεῖμαι. See under κεῖμαι. h. The pf. act. is τέθεικα in texts and grammars, but τέθηκα (reg.) in inscriptions.

B. Beyond the meanings *put*, *place*, notice only the following: 1. τίθημι is the word for *make*, when used with νόμος, *law*. The act. is used of the lawgiver (νομοθέτης), and the mid. is used when people are making the laws for themselves. Thus: Σόλων νόμους ἔθηκεν, *Solon made laws*; but: οἱ Ἀθηναῖοι νόμους ἔθεντο (τέθινται), *the Athenians made (have made) laws (for themselves)*. In the pass. νόμος ἐτέθη, *a law was made*; νόμος τεθήσεται, *a law will be made*; but νόμος κεῖται, *a law has been made*.

2. Notice the ever-recurring military expression τὰ ὄπλα ἐτίθεντο (ἔθεντο) = *they halted under arms*, i.e. the soldiers often retained their arms (did not go and stack them), but let shield and spear rest on the ground.

C. *Simple Derivatives* are in part:

θέμα (unattic), something *set* before one for discussion; hence THEME. In the grammars θέμα denoted a primitive word, or the *set* (fixed) part of a word; thus λυ- is called the *theme* of λύω. θεμέλιος, *foundation*: τὸ ὕδωρ ἤρετο ὑπὲρ τῶν θεμελίων, *the water began to rise above the foundations*. θεμελιόω, *lay the foundation* (not common in Attic, but found in Xen.). Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, *Thou, Lord, in the beginning didst lay the foundation of the earth*. θέμις, that which is *set*, *fixed*, *established*, by

usage and custom; hence, that which is *right and lawful* according to this standard. In Attic usually indecl. *θέμις ἐστίν*, *it is right*: *οὐ θέμις τῷ θεῷ ψεύδεσθαι*, *it is not right for the god to lie*. In the same sense, *θεμιτόν* (neut. of *θεμιτός*), *lawful, right*. *θέσις*, a putting, placing, putting down: position. *ἡ θέσις τελῶν*, *the imposition of taxes*. *ἡ θέσις τῶν ὅπλων*, *the putting down of one's arms*. *ἡ θέσις νόμων*, *the making of laws*. *αὐτὸς ἐθεάτο τὴν θέσιν τῆς πόλεως*, *he viewed in person the situation of the city*. — THESIS, a subject set for discussion. In prosody THESIS, *the downward beat*, from putting the foot down in beating time; oppose to ARSIS (see under *αἶρω*). *θεσμός*, an earlier word for *law*, *νόμος* being the usual word. Drako's laws were called *θεσμοί*, and Solon's, *νόμοι*: one was a *θεσμοθέτης* (*lawgiver*), and the other a *νομοθέτης* (*νομοθετώ*, *make laws*). *θήκη*, a place for putting things, a box, chest; especially a coffin. From *θήκη* and *βιβλίον* (*book, BIBLE*), came *βιβλιοθήκη* (unattic), *library* (German *Bibliothek, library*).

D. COMPOUNDS.

Τίθημι is compounded with all 18 prepositions, and with 16 of them in Attic prose, the exceptions being *ἀμφί* and *ὑπέρ*.

1. *ἀνατίθημι*, *set up*, is used esp. of offerings consecrated to a god and *set-up* in his temple; then, in general, *to dedicate to a god*: *τὴν νῆσον ἀνέθηκε τῷ Ἀπόλλωνι*, *he dedicated (consecrated) the island to Apollo*. *ἀνάθεσις* = *dedication* (*ἀνδριάντος*, *of a statue*; *τρίποδος*, *of a TRIPOD*, etc.). That which was *set up* or *devoted* was called *ἀνάθημα*, *a votive offering*. But a thing may be dedicated to a god to receive his blessing or his curse. In the latter sense the word was *ἀνάθεμα* (unattic), *an accursed thing*. Hence ANATHEMA.

b. A second and very common meaning of *ἀνατίθημι* is *impute*, ascribe anything to any one: *σοὶ τὴν αἰτίαν ἀναθήσουσι*, *people will ascribe the blame to you (lay the blame on you)*. *τὰ ἀριστεία ἐκείνους ἀναθετέον*, *we must ascribe (or assign) the meed of valor to them*.

2. *ἀντιτίθημι*, *set one thing over against another, place in opposition*. Hence *ἀντίθεσις*, *opposition*, ANTITHESIS.

3. *ἀποτίθημι*, *put off*, is most common in the mid., either *put off FROM one's self*, or, *put off FOR one's self*; *lay aside* has these same two uses. Thus: *τὴν ὑμετέρῃν βραδυῆτα δεῖ ἀποθέσθαι*, *you must*

lay aside your slowness (*put it off FROM yourselves*). ἐπιτήδεια ἀποτίθεσθαι, to put provisions away FOR one's self, lay them aside for future use. The word *reserve* is often an exact rendering: τοῦτο εἰς αὐθις ἀποθέμεθα, let us reserve this for another time. Xen. (Mem. 2, 1, 31) describes the votaries of pleasure as having run through their pleasures in youth (τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες), and having reserved, (*put off, deferred*) their hardships till old age (τὰ δὲ χολεπὰ εἰς τὸ γῆρας ἀποθέμενοι). Pf. pass.: ταῦτα τοῖς δισπόταις ἀπόκειται, these things have been reserved for the masters. ἀπόθεσις, a laying aside. ἀποθήκη, a place for storing away, store-house. It is this word that gives us APOTHECARY, now limited to mean one who keeps drugs and medicines in store.

4. διατίθημι, place apart (*dis-pōnō*), arrange, dispose. In the act. its special meaning is, treat any one (well, ill, kindly, harshly, etc.); bring him into some state or condition: ἀπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διαθώμεν; shall we make all men feel distrustfully towards ourselves? ὅταν οὕτω διαθῇς τοὺς Ἕλληνας, ὥσπερ ὀρᾷς τοὺς ἰταίρους τοὺς σοὺς πρὸς σὲ διακειμένους, when you have made the Greeks feel (towards you) just as you see that your friends feel towards you (where διακειμένους is used as the perf. pass. of διατίθημι).

b. The mid., arrange or dispose of for one's self, has besides, as a frequent meaning, dispose of one's property either by sale or by will, make a will, as: ἦν τις ἀποθάνη μὴ διαθέμενος, if a man dies without having made a will. The word for a will, testament, was διάθεσις or (much more usually) διαθήκη: διαθήκην διαθέσθαι, to make a will. διαθήκην καταλιπεῖν, to leave a will. διαθήκην ἄκυρον ποιῆσαι, to set a will aside, invalidate it (τὸ κύρος = validity). Ἡ Καινὴ Διαθήκη, The New Testament. The other word διάθεσις = disposition, in the sense of arrangement, or sale (διαθέσθαι, to dispose of by sale), or state of feeling, condition. From this last use comes the medical term DIATHESIS, a person's condition, state of health.

5 and 6. εἰστίθημι and ἐντίθημι, put into or in (εἰς τὸ πλοῖον, into the boat). The mid. is used in the same sense.

7. ἐκτίθημι, set out, expose (*ex and pōnō*): Κύρος ὑπὸ τοῦ πάππου ἐξετέθη, Cyrus was exposed (put out to die) by his grandfather.

8. ἐπιτίθημι, place upon: τοὺς νεκροὺς ἐπὶ πυρᾶν ἐπιθέντες, placing the corpses upon a funeral PYRE. μεγάλην ζημιὰν αὐτῷ ἐπέθεσαν, they

laid (imposed) a heavy penalty upon him. In the mid., the literal meaning is also found, *put on for one's self*; but the usual middle meaning is *attack* (τινί, = προσβάλλω), lit. *set one's self on* (as we speak of *setting a dog on* any one): τοῖς πολεμίοις ἐπέθεντο, *they attacked the enemy.* — An attack is ἐπίθεσις (= προσβολή): ἐπίθεσις ἐγένετο, *an attack was made.* — But as an illustration of the arbitrary limitation of the meanings of words, in the adj. ἐπίθετος, *on*, the meaning “attack” disappears, and the lit. idea returns, *put on, added.* It gives us ΕΠΙΘΕΤ. ἐπίθετον (unattic in this sense) = *adjective (added to a substantive).* And to make the matter worse, εὐεπίθετος = *easy to attack.*

9. κατατίθημι, *put down, deposit* (dē and pōnō exactly = κατά and τίθημι). It also means *lay up, i.e. put by in store* for future use, just as we *lay up* money by *depositing* it (*putting it down*) in the bank.

10. μετατίθημι, *change* (μετά) *the position, transpose.* Hence ΜΕΤΑΘΕΣΙΣ, *transposition* of letters, as when βαλ- is changed to βλα-, forming βέβληκα, etc. [See μεταβάλλω for *change* and *changeable.*]

11. παρτίθημι, *set by the side of, place by* any one, esp. with τράπεζα (*table*), *set a table before* any one; or, with articles of food, as: παρτίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα παντοῖα, *they would place on the same table meat of all kinds.* When the Greek general Pausanias was beginning to put on airs, Thuc. says τράπεζαν Περσικὴν παρτίθετο, *he caused a Persian table to be set for him* (where the mid. voice has a *causative* meaning). b. In the mid. it also means *put something of one's own with* (παρά) *any one, deposit with, entrust*; but παρακατατίθεμαι is generally used in this sense: ἀπαιτεῖν ὁ παρακαταθέμην τῷ φίλῳ, *to ask back what I left with my friend for safe keeping.* ἀποδιδόναι ὁ τις παρακατατίθεται, *to return what any one deposits.* παρακαταθήκη, *a deposit, anything entrusted to another for safe keeping.* — PARENTHESIS, *something put in as one goes along.*

12. περιτίθημι, *put around*: περιέθηκε στέφανον περὶ τὴν κεφαλὴν, *she put a garland about her head.* Of clothes, *put on*; σκευὴν περιθέσθαι, *to put on apparel.*

13. προστίθημι, *put to, add* (cf. πρὸς τοῦτοις, *in addition to these things*): προσθεῖναι τι τοῖς ἤδη εἰρημένοις, *to add something to what*

has been already said. Its opposite is ἀφαιρῆν, *take away, subtract*. πρόσθεσις, *addition*. (ἀφαίρεσις, *subtraction*). προσθήκη, *something added, an addition, annex*.

14. προτίθημι, *place before, propose*: ἀθλόν τινι, *a prize to any one*. ψήφος προετίθη, *a vote was proposed*. νεκρὸν προτιθέναι, *to lay out a dead body (for burial)*: νεκρὸς πρόκειται, *a corpse has been laid out*. ἡ πρόθεσις νεκροῦ, *the laying out of a corpse*. ἡ πρόθεσις ἐξ, *the preposition ἐξ* (unattic in this sense).

15. συντίθημι, *put together, compose* (con and pōnō): μῦθον ἂν συνέθηκεν Αἰσώπος, *Aesop would have composed a fable*. [ὁ μῦθος, MYTH. μῦθολογία, MYTHOLOGY.] τὸ σῶμα σύγκειται ἐξ ὀστέων καὶ νεύρων, *the body is (literally, has been, cf. ζεύγνυμι, b) composed of bones and sinews (νεῦρον)*. b. The mid. has a common and special meaning, *make an agreement, agree to anything* (ταῦτα, *these things*; τὴν εἰρήνην, *the peace*). c. The lit. (active) meaning is seen in σύνθεσις, *a putting together, SYNTHESIS*. The middle meaning is seen in συνθήκη, *an agreement*; esp. of parties at war, *a compact, truce*, usually in pl. αἱ συνθήκαι; and in σύνθημα, *watchword* (the word agreed upon). σύνθετος, ον, *compound*: σύνθετα ἐπίθετα, *compound adjectives*.

16. ὑποτίθημι, *put under*, in various senses. a. literal, as: φοίνικας ὑπέτιθει, *he put palm-trees underneath*. b. From this lit. meaning easily came the one that underlies the word HYPOTHESIS (ὑπόθεσις), *lay down as a foundation, suppose* (sub and pōnō), *take for granted, assume*. The mid. is esp. common in this sense. Accordingly, a hypothesis is something assumed as a foundation or basis on which to erect some doctrine or theory. The word supposition is the exact parallel of hypothesis (sub = ὑπό). c. *put down as a pledge, mortgage*: τὴν οἰκίαν ὑπέθηκεν, *he mortgaged the house*. This meaning went over to ὑποθήκη, whence the law term HYPOTHECATE, *to mortgage*.

E. Finally, we add (to make up for those two lacking prepositions!) νουθετέω (reg. νενουθέτηκα, -μαι, ἐνουθετήθην), *put in mind*, not in the sense of ἀναμνησκω, *remind*, but in the sense of admonish. This admonishing may be done by counsel or argument; or, if this does not answer, by blows (πληγαῖς), and so it sometimes = *correct, chastise*. Admonition is νουθέτησις or νουθέτημα. λόγοι νουθετητικοί (or νουθετικοί), *words of admonition*.

Τίκτω, *beget, or bring forth, bear, τέξομαι* (oftener than τέξω), *ἔτεκον, τέτοκα*.

τέκνον, *offspring, child*, used of young animals as well as of children. [A poetical word for this is τὸ τέκος.] τοκέυς, *a parent* (γονεύς is the more common word). τόκος (ός), *interest on money*, that which the capital produces or "begets": ἀτοκος, *ον*, *not yielding interest*; ἐνιαυτὸν ἀτόκῃ χρῆσθαι τῷ ἀργυρίῳ, *to use the money for a year without interest*. τέκτων (-ονος), *a carpenter, lit. a producer. ἀρχιτέκτων (-ονος), master-builder, engineer, ARCHITECT. τεκταίνομαι (τεκτανούμαι, ἐτεκτηνάμην), be a carpenter, do carpenter's work; in general, to frame, build. ἡ τεκτονική (sc. τέχνη), the carpenter's trade. τέχνη itself belongs here, with its enlarged meaning of trade, profession, art, etc., i.e. that by which anything is produced, made, brought into existence. Hence we get TECHNICAL, τεχνικός, belonging to a trade or profession. τεχνίτης, one engaged in some trade, art, profession; artisan, artist, craftsman.*

Τίνω, *pay, pay back, τίσω, ἔτισα, -τέτικα, -τέτισμαι, -ετίσθην*. [In inscriptions of the classic period *τείσω, ἔτεισα, and ἐτείσθην* are the forms.] This verb usually means to pay something in the nature of a penalty, as: *τινέτω τὴν βλάβην, let him make good the injury (sustained)*. The compounds *ἀπο-* and *ἐκ-* are frequent: *τούτου ζημίων ἀποτίστέον, for this he must pay a fine. διπλάσιον ἐκτίσάτω τῷ βλαφθέντι (βλαβέντι more common), let him pay double as much to the one who was injured. δεδέσθω ἕως ἂν ἐκτίσῃ, let him remain in prison till he pays out his fine (ἕως ἂν ἀποτίσῃ, until he pays it off)*. In the mid., *take one's own payment, avenge one's self*, but rare in prose. *τίσις, punishment, vengeance* (not common in prose): *ἐκτίσις, full payment*.

Τιτρώσκω, *wound* (stem *τρο-*), *τρώσω, ἔτρωσα* (pf. act. late), *τέτρωμαι, ἐτρώθην*.

Τιτρώσκω from *τρο-* is exactly parallel with *γινώσκω* from *γνο-*. The Greeks spoke of *wounding ships, i.e. disabling them*. *τραῦμα, a wound*. Thuc. (alone of Attic writers?) uses *τραυματίας (-ου), a wounded man*, usually expressed by a part., as *τετρωμένος*. The word *τραυματίζω, wound*, is also used: *πολλὰ τραυματισθεῖς, having received many wounds* (or, *having been wounded in many places*).

Τρέμω, *tremble*, has only the pres. act. An aor. **ἔτρεσα**, *I trembled*, from **τρέω** (poet.), is found (rarely) in A.p. — **ὁ τρέμος**, *a trembling*. Of course Latin *tremō*, *tremble*, is kin to this word.

Τρέπω, *turn*, **τρέψω**, **ἔτρεψα**, **τέτροφα** (**τέτραφα** rarely), **τέτραμμαι**, **ἐτρέπην** (**ἐτρέφθην** rarely).

A. a. This verb is noteworthy as being the only one in the Greek language that has all 6 aorists; but **ἔτραπον** is poet., and **ἐτρέφθην** is rare in Attic. b. Further, **τρέπω** is one of a very few verbs that have the 2nd aor. in act. and pass. at the same time. c. As to the meaning of the aorists, **ἔτρεψα** and **ἐτρεψάμην** are always transitive; **ἔτρεψα** either in the general sense of *turn*, or in the specific sense of *turn to flight*, *rout*: and **ἐτρεψάμην** only in this last sense, so that, *they put the enemy to flight*, is either **τοὺς πολεμίους ἔτρεψαν** or **ἐτρέψαντο**; and **ἐτρέπησαν** (rarely **ἐτρέφθησαν**) = *they were put to flight*. d. In the intrans. sense, *turn (one's self)*, the aor. is either **ἐτραπόμην** or **ἐτρέπην**. e. **τέτραμμαι** is used both as mid. and pass., and often we may count it as either. The part. **τετραμμένος** is often used of places, to denote the direction towards which they are turned, towards which they lie: **χωρίον (χώρα) πρὸς τὸ πῆλαγος τετραμμένον (-μένη)**, *a place (country) turned (lying) towards the sea*.

B. **τρόπος** (**ὁ**), lit. *a turn*, is usually figurative and means *way* or *manner*: **τούτῃ τῇ τρόπῃ** or (adverbial accus.) **τοῦτον τὸν τρόπον**, *in this way, in this manner, after this fashion*. Then, just as we speak of a man as having *a turn* for some particular thing, so **τρόπος** denotes one's *moral turn* or *beni*; hence it is the word for *disposition*, *character*, as when Xen. says of Cyrus: **οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι**, *for it was not Cyrus's way (or, was not in accordance with Cyrus's character), not to pay, if he had* (the money to pay with).

b. **τροπή**, in the lit. sense of *turn*, is commonly applied to the semi-annual turning of the sun, June 21st and Dec. 21st. **αἱ θεριναὶ τροπαὶ** (τὸ θέρος, *Summer*), *the summer solstice*: **αἱ χειμεριναὶ τροπαὶ** (ὁ χειμὼν, -ῶνος, *Winter*), *the winter solstice*. From **τροπικός** (unattic), or its pl. **οἱ τροπικοί** (sc. **κύκλοι**, *circles*) we have **TROPICS**. — **HELIO-TROPE** (ἡλιοτρόπιον, unattic), *turning to the sun*. β. **τροπή** was also used (not in Attic) to denote *a rhetorical turn*; hence **TROPE**,

a figure of speech. The adj. TROPICAL is used in this sense also, as: *a tropical expression*. γ. Lastly, τροπή had the military sense of rout, turning the enemy to flight: τροπήν τῶν ἐναντίων ποιήσασθαι, to rout the foe. That which was erected as a monument of an enemy's defeat was a τρόπαιον, TROPHY (also τροπαῖον). ἀτραπός (ῆ), path, that which will keep one from turning out of the way. Ἄτροπος was one of the Fates (Μοῖραι), who never turned from her purpose. See under λαγχάνω.

C.

COMPOUNDS.

1. ἀνατρέπω, turn bottom side up, upset, overturn, overthrow, ruin, destroy: ναὺν ἀνατρέπειν, to capsize a ship. πολιτεία (or πόλις) ἀνατρεπμένη, an overthrown (subverted) government (State). ἡ πόλις δοκεῖ ἀνατετραφῆθαι, the state seems to have been overthrown. ἔξω αὐτῆς οὔσα ἡ γυνὴ ἀναπηδήσασα τὴν τράπεζαν ἀνατρέπει, the woman, being beside herself (with terror), sprang up and upset the table. [ἀνατρεπτικός, subversive (τῆς πόλεως, of the State); and ἀνατροπή, overthrow, ruin, both occur in Plato, once at least.]

2. ἀποτρέπω, turn off, turn any one away from (τινός), dissuade. συμφορᾶν ἀποτρέπειν, to avert a disaster. Pass. φόβῳ ἀποτρέπεται, he is deterred by fear. [Aor. pass. of this compound is unattic.] The 2nd aor. mid. (1st aor. is unattic) ἀπετραπόμην = turn aside from (τινός); esp. turn back, return: ἀπετραπόντο εἰς τὴν πόλιν, they turned back into the city. ἀποτροπή, a turning aside, averting (κακῶν, λύπῶν, of ills, of griefs).

3. ἐκτρέπω, turn anything out of its course, as: τὸ ὕδωρ ἐξέτρεπεν εἰς τὴν Μαντινικὴν, he turned the water out of its channel into the Mantinean territory. In the mid., turn out of the way (intrans.).

4. ἐντρέπω is Attic only in mid., and means reverence; οὔτε ἡμῶν τῶν νόμων ἐντρέπει, neither do you reverence us the laws. ὁ ἵππος οὔτε κέντρων οὔτε μαστίγος ἐντρέπεται, the horse regards neither spur nor whip. [κέντρον, a sharp point, a point, CENTRE.]

5. ἐπιτρέπω, very freq. in prose, = entrust (τινὶ τι, anything to any one), turn it over to him, leave it in his hands, etc.: οἱ τὴν φυλακὴν ἐπιτετραμμένοι, those who had been entrusted with the guard (the dative of the act. construction being made the subj. of the pass., because

it referred to *persons*, while the direct object *φυλακὴν* referred to a *thing*. So in Eng. *I was shown a wonderful sight*). **δίκης Λακεδαιμονίοις ἐπιτραπέλης**, *arbitration* (of the matter) *having been entrusted to the Lacedæmonians* (where the *direct* object of the act., although a *thing*, is made the subject of the pass., as is logically correct, but much less usual in both English and Greek than the construction noted in the preceding ex.). The word **ἐπιτροπή** denotes *the leaving a thing to another's decision, the reference of a matter to be arbitrated*, corresponding to **δίκης ἐπιτραπέλης** in the preceding example. **ἐπίτροπος**, *guardian*, one to whom a minor is entrusted; **ὀρφανῶν ἐπίτροπος**, *a guardian of orphans*. (**ὀρφανός**, ORPHAN.) **ἐπιτροπεία** = *guardianship*; and **ἐπιτροπεύω (τινά)** = *be any one's guardian*; it augments **ἐπετρόπενον, -σα, -θην**.

6. **παρτρέπω**, *turn aside*: **ὕδωρ παρτρέπω**, *turn water out of its course*. **παρτρέπεσθαι εἰς τὰς Ἀθήνας**, *to turn out of one's course and go to Athens*.

7. **προτρέπω**, *turn any one forwards, turn towards, incite*: **πρὸς ἀρετὴν ἀνθρώπους προέτρειπεν**, *he used to incite men to virtue*.

Τρέφω, *nourish*, **θρέψω, ἔθρεψα** (**τέτροφα**, poet.), **τέθραμμαι, ἐτράφην**. Mid., *nourish for one's self*, **τρέφομαι, θρέψομαι, ἔθρεψάμην**; **τέθραμμαι** seems not to be used as mid.

b. The fut. pass. is *not* **τραθήσομαι** ("perhaps late"), but fut. mid. is used instead. c. The pf. pass. inflects **τέθραμμαι, τέθραψαι, τέθραπται; τεθράμμεθα, τέθραφθε, τεθραμμένοι εἰσὶ**. Infin. **τεθράφθαι**. [**τέθραμμαι, τέθραψαι, τεθράφθαι**, etc., are from **τρέπω**.] d. Notice that the aspirate at the end of **τρεφ-** is transferred to the beginning, whenever it is lost by euphonic change at the end; hence **θρέψω, ἔθρεψα, τέθραμμαι**, and even **τέθραφθε** and **τεθράφθαι**. So, too, in **θρέμμα** (see below). Cf. **θάπτω**.

B. The word means *nourish* in its widest sense, as: to nourish young children or young animals, to bring them up: to nourish those who are old and feeble, to cherish them and take care of them, support them, etc. The Greeks even said, *to nourish ships, a fleet*, **ναῦς τρέφειν** or **ναυτικὸν τρέφειν**, that is, *to maintain them*. For *bring up, rear*, **ἐκτρέφω** may be used: **ἐξετράφην παρὰ τῷ νῦν βασιλεῖ**, *I was brought up at the court of the present king*. **συντρέφω**, *bring up together*.

C. **τροφεύς**, *one who rears or brings up*. **τροφός** (usually ἡ), *nurse*. Xenophon calls agriculture (ἡ γεωργία) *the mother and nurse* (**τροφός**) of the other pursuits (τῶν ἄλλων τεχνῶν). **τροφή**, *food, nourishment*. **τρόφιμος**, *one who is being reared or educated, nursing, pupil*. **θρέμμα**, *a creature in the nursing stage*; usually of young animals, *whelp, cub*.

δ. From ἀτροφία (unattic, though Xen. uses ἄτροφος, *poorly fed*), comes ATROPHY, *lack of proper nourishment*. Another medical term is HYPERTROPHY, *excess of nourishment* (ὑπέρ denoting excess, as in Hypercritical, critical above measure).

Τρέχω, *run*, δραμοῦμαι, ἔδραμον, δεδράμηκα.

The word is naturally compounded with various prepositions, to denote the direction of the running, as: ἀνα-, ἀπο-, εἰς-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, and ὑπο-. **προέτρεχεν ἀπὸ τοῦ δένδρου δύο ἢ τρία βήματα**, *he would run forward two or three steps from the tree (δένδρον)*. **δείσας μὴ παραδράμῃ**, *fearing that he would run past*.

B. **ὁ δρόμος**, *a run, race*: **θεῖν δρόμῳ**, *to go on a run (run with a run)*. **δρόμος** also means *a place for running, race-course*. (**ὁ**) **ἵππóδρομος**, *a place for horses to run, HIPPODROME*. **ἵπποδρομία**, *horse-race*. **δρομεύς**, *a runner*. **δρομικός**, *skilled in running*. From *δρομάς*, -άδος (poet. and late prose), *swift*, comes DROMEDARY. A PALINDROME is a word like **ἰσασι**, or *Madam*, that *runs backwards* (**πάλιν**) just as it did forwards. From -**δρομή** are made compounds, as **εἰσδρομή**, **προδρομή**, etc.

τροχός, *something that runs, wheel*. TROCHE (lozenge) got its name from its shape, as if it were a little *wheel*. TROCHEE, the metrical foot (— ∪), is from **τροχαῖος**, *running quick*.

Τρέω, *tremble*. See **τρέμω**.

Τρίβω, *rub, wear out*, **τρίψω**, **έτριψα**, **τέτριψα**, **τέτριμμαι** (inf. **τετριφθαι**), **έτριφθην**; but **έτριβην** as aor. pass. is much more common; fut. mid. **τρίψομαι**, used both as mid. and as pass.; fut. pass. -**τριβήσομαι** (**έκ**, **κατα**, etc.). Aor. mid. -**ετριψάμην**.

B. **τρίβω** = *rub* in the natural sense: **φάρμακον τρίβειν**, *to rub a medicine (in a mortar), to prepare it, mix it*. In the meaning *wear, wear out*, it is applied to people = *exhaust, wear out their energies*.

For *wear out clothes* κατατρίβω is the usual word. ἀτραπὸς τετριμμένη, *a well-worn path*; hence ἀτριβής, *not worn by the feet of travellers*: νήσος ἀτριβής, *a trackless (pathless) island*.

C.

COMPOUNDS.

1. διατρίβω, used esp. of *wearing time away, consume, spend*: ἐπεὶ διέτριβέ τινας ἡμέρας, ἐπὶ ταύτῃ τῇ διατρίβῃ ἔψαγον αὐτόν, *when he spent (or, delayed) several days, they censured him for this delay*. ἐνιαυτὸς ἐκεῖ διατρίβη, *a year was spent there*. ἐν ζητήσει διατρίψαι, *to spend time in investigation*. The noun διατρίβη, *a spending of time*, may mean *a delay, loss of time*; or *a diligent use of time, serious employment*. This word gives us DIATRIBE, first denoting *a lengthened discourse on some topic, a discourse on which much time is spent*; then there was added to this idea that of *abuse or invective*, which the word so often suggests.

2. κατατρίβω, *wear down*, or, as we say, *wear out*, is the word for *wearing out clothes* (ἱμάτια); φορεῖν = *to wear*; κατατρίβειν = *to wear out*. But, like our “wear out,” it also applies to people: κατατρίβεις με ἐρωτῶν, *you wear me out with your questions*. κατατετριμμέθα πλανώμενοι, *we are worn out (completely exhausted) by our wanderings*. — It also applies to *time consumed*, as τρίβω does.

3. συντρίβω, *break*, as: *to break furniture, ships, one's ribs, etc.*: ἄνθρωποι συντετριμμένοι καὶ σκέλη καὶ πλευράς, *men with the legs and ribs both broken*. Cf. κατάγνυμι.

Τυγχάνω, *happen, hit, τεύξομαι, ἔτυχον, τετύχηκα*.

a. Τίνος ἔτυχον; *whom did I hit?* Its opposite in this sense is ἀμαρτάνω, *miss (τινός, any one)*. b. In the sense of *happen*, it never means *occur, take place* (which is γίγνομαι), but means *happen in the sense of be by chance or accidentally*, as: ἔτυχε κατακείμενος μετὰ τὸ δεῖπνον, *he happened to be lying down after dinner*. Note the reg. use of the Greek participle after τυγχάνω. c. The expression ὁ τυχών is used at times to mean *anybody* in the sense of *just anybody, no matter who he may be; any chance individual*. E.g. *Don't believe anybody*, may mean *believe no one* (μηδενὶ πιστεῖν); or, *be particular as to whom you believe, don't believe anybody and everybody* (μὴ πιστεῖν τῷ τυχόντι). μὴ ὁμῶς τῷ τυχόντι, *don't be*

associating with Tom, Dick, and Harry, i.e. with any chance person that may happen along.

B. *τύχη*, chance, fate, luck, fortune: *τῆς τύχης!* what luck! *εὐτυχής*, lucky, fortunate; *εὐτυχέω*, be lucky; *εὐτυχῶ* or *εὐτύχημα*, good luck, good fortune. As negatives *unlucky*, *unfortunate*, *ill-luck*, *misfortune*, etc., we have two sets of words: *ἀτυχής* and *δυστυχής*; *ἀτυχέω* and *δυστυχέω*; *ἀτυχῶ* or *ἀτύχημα*, and *δυστυχῶ* or *δυστύχημα*. *δυστυχέω* has aor. *ἔδυστύχησα*, pf. *δεδυστύχηκα*. *ἀποτυγχάνω*, hit off from = miss, fail of, etc., as: *καὶ ὧν εἶχον ἀπέτυχον*, they lost even what they had. *ἐντυγχάνω*, happen upon, come upon, encounter: *τάφροις (λόφοις) ἐνέτυχον*, they encountered trenches (hills), i.e. came upon them in their march. *ἐπιτυγχάνω*, happen upon, much like the preceding: as the opposite of *ἀποτυγχάνω*, it means hit upon, hit what you aim at; in general, hit the nail on the head, succeed in, as *ἀποτυγχάνω* = fail of: *ἐπιτυγχάνοντες ὧν πράττουσιν*, succeeding in what they do. Hence *ἐπιτυχής*, successful. *παράτυγχάνω*, happen (to be) along with, happen to be present at. Its part. *ὁ παρατυχών* is frequently used in the sense just anybody, as explained above. Thuc. says he did not get his facts *ἐκ τοῦ παρατυχόντος*, from the first comer, from just any one who happened along.

Τύπτω, strike, an irreg. and defective verb, used to be the chosen model for exhibiting the regular Greek verb! It has been displaced by *βουλεύω* and *λύω*. The act. tenses *τύπτω*, *ἔτυπτον*, and *τυπτήσω*, and the pres. pass. *τύπτομαι* about exhaust the classic prose use. For other verbs meaning *strike*, see *παίω*, *πατάσσω*, and *πλήττω*.

τύπος (ὁ), the impression made by a blow, print, imprint, TYPE: *ὁ τύπος τῶν ἡλῶν (ἡλός)*, the print of the nails. ANTITYPE is that to which the type corresponds. PROTOTYPE, first type or impression; the original, after which other things are to be copied. STEREOTYPE (*στερεός*, hard, solid, fixed), to take a solid, fixed impression, as contrasted with printing from movable type.

Υ.

Ὑπισχνέομαι, promise, *ὑποσχήσομαι*, *ὑπεσχόμεν*, *ὑπέσχημαι*: impf. and plup. *ὑπίσχνούμην* and *ὑπέσχημην*. Syn. of

aor.: ὑπείσχυμην, ὑπόσχωμαι, ὑποσχόμην (ὑπόσχοιο, ὑπόσχοιτο, etc.), ὑπόσχου, ὑποσχέσθαι, ὑποσχόμενος. — Pf. inf. and part. ὑπέσχησθαι and ὑπέσχημένος. — This verb is followed by the inf. pres. or aor. (*he promised to do*), or fut. (*he promised that he would do*). — Promise is ὑπόσχεσις.

a. This verb is simply ὑπό comp. with the mid. of ἴχω, except that pres. and impf. are formed with ἴσχ-νε. Cf. ἴσχω.

Φ.

Φαίνω, *show*, φανῶ, ἔφηνα, -πέφαγκα, πέφασμαι, ἐφάνθην.

a. In the intrans. sense, *appear*, all three voices are represented: φαίνομαι, φανούμαι or φανήσομαι, ἐφάνην, πέφηνα, i.e. the perf. and plup. are in the act.; pres. and impf. in the mid.; aor. in the pass. (2nd aor.); and fut. either in mid. or pass. (2nd fut.). b. πέφασμαι and ἐφάνθην sometimes are as suitably rendered by *I have appeared* (= πέφηνα) and *I appeared* (= ἐφάνην), as by the pass. renderings *I have been shown*, and *I was shown*. c. -εφηνάμην is used in comp.: see ἀποφαίνω; 1st aor. pass. is not common in prose; and -πέφαγκα (ἀπο-) is perhaps the only liquid verb with perf. in -γκα in Attic Greek. Cf. p. 16, 2, and 199, 2.

d. Distinction between φαίνομαι, *appear*, with inf. and with part.: φαίνεται ψευδόμενος, *he is evidently telling a falsehood*, i.e. his telling a falsehood is an apparent thing, it is apparent or manifest that he is lying: φαίνεται ψεύδεσθαι, *he appears (seems) to be lying* (perhaps he is, and perhaps he is not).

B.

DERIVATIVES.

a. From φα- comes (φῶς), Attic φῶς, φωτός, φωτί (Xen. sometimes has φάους, φάει), *light*, so that φαίνω would lit. mean *throw light on, make manifest, cause to appear*. ἐκ τοῦ σκοτούς εἰς τὸ φῶς ἐλθεῖν, *to come out of the darkness into the light*. From φῶς and φέρω comes φωσφόρος = *Lucifer* = *light-bringer*. The morning star was so called, because it *brings the light*, i.e. immediately precedes the dawn. The substance PHOSPHORUS was doubtless so named because of its luminous quality. From φωτο- and γράφω, *paint*, comes PHOTOGRAPH, *painted by the light*.

b. PHENOMENON, *φαινόμενον*, an appearance, anything that comes under observation, as, *the phenomena* (i.e. manifestations, phases) of the weather. The idea of something marvellous does not originally belong to the word. *φᾶνός*, bright, shining. *φανερός*, plain, evident, manifest. *ἀφανής*, not apparent, obscure. *ἀφανίζω*, make anything *ἀφανές*, cause it to disappear, put out of sight, efface, obliterate; passive, *disappear*, as when Xen. says that a man who fell into the sea, *ἠφανίσθη*, was seen no more.

c. *φαντασίᾱ*, as a term in philosophy, = the faculty through which objects appear to the mind. It gives us PHANTASY, FANTASY, FANCY; hence, "a lively fancy" is a lively faculty for bringing images before the mind, a lively imaginative faculty. But *φαντασίᾱ* also meant the image or object presented to the mind, and so, when we say, "That's just a fancy of his," we mean just a notion on his part. *φάντασμα* was the strictly correct word for this last idea of an image presented to the mind, hence a mental appearance as opposed to a reality; hence PHANTASM, PHANTOM; and so FANTASTIC denotes something imaginary or unreal. PHANTASMAGORIA, lit. a collection (*ἀγείρω*, *ἀγορά*) of phantasms or illusions, referring to the illusions produced by certain magic lanterns; hence used for illusions in general. *φάσμα*, apparition (ghost), a vision (e.g. in sleep). *φάσις*, an appearance, PHASE, as "the moon's phases," its different aspects.

d. *φαιδρός*, bright, joyous, cheerful (*φαιδρὸν πρόσωπον*, a joyful countenance), is connected with this same root *φα*-. HIEROPHANT (*ιεροφάντης*), one who shows the sacred rites, a priest (*ιερεύς* is the common word for priest). SYCOPHANT (*συκοφάντης*, an informer), is usually explained as derived from *σῦκον*, fig, and *φαίνω*, i.e. one who shows who are illegally exporting figs. Whether this be correct or not, the *συκοφάνται* were very numerous in Athens and greatly dreaded. *συκοφαντίᾱ* = false information, slander, calumny (= *διαβολή*); and *συκοφαντέω* = *διαβάλλω* = lodge false information against.

C.

COMPOUNDS.

1. *ἀναφαίνω*, bring up into view, show: in the intrans. tenses, rise up into view, as when a person has been concealed behind something and up (*ἀνά*) he comes, so as to be seen.

2. ἀποφαίνω, *show forth, make known*. In the mid. γνώμην ἀποφαίνεσθαι (or ἀποφήνασθαι) is very common, *to declare or make known one's opinion*. [ἀποπέφαγκε, Deinarchos, 1, 15.]

3. διαφαίνω, *show through*; in intrans. tenses, *be conspicuous*. διαφανής, *transparent*; also *distinct, conspicuous*. DIAPHANOUS = *translucent, transparent*.

4. ἐμφαίνω, usually in the intr. tenses, *appear in anything, as an image appears in a mirror, ἐν κατόπτρῳ ἐμφαίνεται*. The adj. ἐμφανής is freq. and means *manifest, clear, in view, etc.* From the unattic words ἐμφασίς and ἐμφατικὸς come EMPHASIS and EMPHATIC, referring to the stress of voice by which the full *signification* (ἐμφασίς) of a word is to be brought out.

5. ἐπιφαίνω, in intr. tenses, *appear*: ἐπιφάνη, *he made his appearance*. Very freq. is ἐπιφανής, *manifest, conspicuous, illustrious*. The EPIPHANY is the church festival commemorating our Saviour's *manifestation* to the Gentiles.

6. καταφαίνω, usually in intr. tenses, καταφαίνομαι, *be manifest, apparent*. καταφανής, *plain, manifest*. περιφανής has the same meaning, as: περιφανὲς τεκμήριον, *a conspicuous proof*.

7. προφαίνω, *show beforehand*; in intr. tenses, *appear beforehand*. προφανής, *plain, clear*: φῶς προφανές, *a conspicuous light*.

8. ὑπερφαίνομαι: ὑπερεφάνησαν τοῦ λόφου, *they made their appearance above the hill*.

9. ὑποφαίνω is often used as intrans. in the tenses usually trans., as: ἔαρ (ἔως, ἡμέρᾳ) ὑποφαίνει (ὑπέφαινε), *Spring (dawn, day) is (was) just appearing, or: is (was) beginning to appear*, ὑπό giving the notion of a partial or gradual appearance. The intrans. tenses are also used: αἶμα τῷ ἥρι ὑποφαινομένη, *just as Spring was beginning to appear*.

Φάσκω, *say, declare, assert*, is the stem φα- seen in φημί, with σκ added to it. It only has pres. and impf. The pres. indic. is rare. The part. φάσκων is frequent, φάς from φημί being unattic. Both φάσκω and φημί are regularly followed by the infin.

Φέρω, BEAR, *bring*, οἶσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμα, ἤνέχθην.

A. The following points are to be noticed :

1. Four different stems are used :

a. φερ-, Lat. *ferre*, Engl. BEAR, for present system.

b. οι- for fut. act. οἴσω; fut. mid. οἴσομαι, which may have passive meaning; and fut. pass. οἴσθῃσομαι, together with the verbals οἴστός and οἴστέος.

c. ἐνεγκ- for aor. act. and mid., ἤνεγκα and ἤνεγκάμην. Also for 2nd aor. act. ἤνεγκον. See below, e.

d. ἐνεκ- for perf. and plup. act. and mid. (or pass.), with Attic redupl., ἐνήνοχα, ἐνήνεγμαι. Thus the 3rd sing. will be ἐνήνεκται, ἐνήνεκτο. Also for aor. pass. ἠνέχθην and fut. pass. -ενεχθῃσομαι. (In Attic inscriptions pf. and plup. pass. are on stem ἐνεγκ-, as ἀνενήνεκται.)

2. The Aorists.

e. In the aor. act. the forms vary in a very arbitrary fashion between ἤνεγκα and 2nd aor. ἤνεγκον. In the indic. the α forms ἤνεγκα, ἤνεγκας, etc., are used almost exclusively in prose. (*ἤνεγκον* is poetic, and even then is nearly limited to 1st pers. sing., unless any one chooses to consider ἤνεγκε as 2nd aor.; of course it comes as well from ἤνεγκα.) Subj. ἐνέγκω answers equally well for either aor. In opt. ἐνέγκαιμι (-αις, -αι, etc.) and ἐνέγκοιμι (-οις, -οι, etc.) are both found. Imper. is ἐνεγκε (2nd aor.), but ἐνεγκάτω, ἐνέγκατε, etc. Inf. only ἐνεγκεῖν, and part. usually ἐνεγκών (ἐνέγκῃς rare).

f. In the middle, only the alpha aorist is used; ἤνεγκάμην, ἠνέγκω, etc., ἐνέγκωμαι, ἐνεγκαίμην, etc.

B. φέρω means BEAR, carry, bring, in a variety of senses, most of which are common to the above Engl. words; thus, bear arms (ὅπλα); bear (or carry) a load (φορτίον); bear (i.e. endure) the toil (τὸν πόνον), unavoidable things (τὰ ἀναγκαῖα), etc.; especially in this sense with adverbs, as: χαλεπῶς φέρειν, Lat. *aegrē ferre*, to bear with difficulty, be vexed, indignant, etc.

ἡ γῆ καρποὺς φέρει, the earth bears (yields) fruits. αἱ ἀμπελοὶ οὐπω φέρουσιν, the vines are not bearing yet. b. bring: ἐπιστολή, ἣν ὁ Πέρσης ἤνεγκε, a letter that the Persian brought. δῶρά τινι φέρειν (= ἄγειν), to bring gifts to any one. ἐνεγκάτω τις τὸ φάρμακον, let some one bring the poison. c. The phrase ἄγειν καὶ φέρειν, to

lead away (slaves and cattle) and *carry away* (property of other kinds), is often used of the complete devastation inflicted on a country by an enemy. See under ἄγω. d. The mid. = *bear off for one's self* (as we speak of *bearing off the prize*), hence *win, gain, receive*: τῖμας (ἄθλα) φέρονται, *they bear off honors (prizes)*. τῖμας οἰσονται, *they will gain honors*. καλὸν τὸ γέρας ἡνέγκατο, *glorious was the reward he won for himself*. The pf. and plup. mid. seem to occur only in comp. But ἐνήνεκται, pass. *has been borne*.

C. *Derivatives*. φορά, φοράς, has numerous meanings connected with various senses of φέρω, act. and pass. ὁ φόρος, on the contrary, is limited to one meaning, *tribute*, i.e. money brought in as taxes. φορέω has senses often like those of φέρω, but its special meaning is *wear*, as: ἐν τῷ χειμῶνι παχέα ἱμάτια φοροῦσι, *in the winter people wear thick clothing*. φόρημα or φορτίον, *that which one carries, a load, burden* (φορτίον is the commoner word): φέρων ἀνθρώκων φορτίον, *carrying a load of charcoal* (ὁ ἀνθραξ, pl. ἀνθρακες, ANTHRACITE). φορτηγικὸν πλοῖον, *a freight boat, merchant vessel*. φορτικός, *burdensome, wearisome*. Usually it means *suitable for burden-bearers*, i.e. low, mean, vulgar; as: φορτικαὶ ἡδοναί, *low pleasures*. ἀφόρητος, ον, *unbearable, unendurable*. ἀφορος, ον, *not bearing, unproductive*; as: ἀμπέλου ἐν ἀφόρῳ γῇ φυτεῦσαι, *to plant vines in unproductive soil*. ἀφορίᾳ, *unproductiveness, barrenness*. εὐφορος, ον, *easy to carry*. OESOPHAGUS is from οἰσοφάγος (un-attic), the part of the throat that carries down what we eat (ἐσθίω, eat; ἔφαγον).

D.

COMPOUNDS.

φέρω is compounded with all of the 18 prepositions, and with 15 of them in A.p., the exceptions being ἀμφί, ἀντί, and ἐν. Most of the compounds, besides the lit. meaning, develop meanings more or less closely related to the literal one. Not a few of the prepositions are used with φορέω as well as with φέρω; and most of the comp. verbs have kindred substantives in -φορά, as διαφορά, ἐκφορά, συμφορά, etc. We notice only the following compounds:

1. διαφέρω, lit. *bear through or across* (as διαπλέω = *sail across*); but διά in this verb usually has the notion of *apart, asunder*, = Lat. *dis* in *differre*; hence διαφέρω = *differ*, both in the sense of mere

dissimilarity, as: ἀλλήλων γλώττη διαφέρουσιν, *they differ from one another in speech*; — or in the sense of *disagreement*, as: οὐχ ὁμολογῶ σοι, ἀλλὰ διαφέρωμαι πάνυ σφόδρα, *I do not agree with you, but disagree with you very greatly*. b. In this last sense the pass. is used, *be borne apart* (i.e. to walk no more together); hence the aor. is διηνέχθην: διενεχθέντες ἐπολέμησαν, *they quarrelled and went to war*. The fut. is in the mid.; οὐ περὶ τούτου διοισόμεθα, *we will not quarrel about this*. c. The act. is often used impers., as: τί μοι διαφέρει; *what difference does it make to me?* οὐδὲν διαφέρει, *it makes no difference at all*. d. The part. gives the adv. διαφερόντως, *differently* (ἄλλων, *from others*). διαφορά = *difference*, esp. in the sense of *disagreement*, *dissension*. διάφορος, ον = *different* (τινός, *from any one*), or, *at variance with* (ἐαυτοῖς, *themselves*).

2. εἰσφέρω, *bring in* (as: ἐσνεγκάμενοι σίτον, *having brought in food for themselves*), is most frequently used of *bringing in* (or *introducing*) laws, resolutions, etc., or of *bringing in* money or taxes: εἰσενήνοχαι νόμον (γνώμην), *he had introduced a law (motion)*. εἰσενηνοχῆναι λογίζονται δυοῖν δεούσας ἔκοσι μνᾶς, *they compute that they have paid in 18 minae*. b. If you find εἰσφέρω without an object expressed, it is pretty certain to mean *offer a motion* (in the senate or ecclesia), or, *make a contribution*. In εἰσφορά this sense of money-payment prevails, and the word at Athens denoted a *property-tax*, as opposed to φόρος, *tax* (in general).

3. μεταφέρω, *carry elsewhere, transfer*, μετά denoting *change*. As a term of rhetoric, μεταφορά, METAPHOR, denoted the "*transference of a word to a new sense*."

4. περιφέρω, *carry around*; pass. *be borne around, revolve*. περιφορά, *revolving motion*: τῆς σελήνης αἱ περιφοραί, *the moon's revolutions*. περιφερής, *round, circular*. περιφέρεια (unattic), PERIPHERY, *circumference*.

5. προσφέρω, *bring towards*, has a variety of meanings, from which we single out for notice one use of the pass., viz. προσφερόμαι τινι, *behave towards any one, bear one's self towards*: ὡς προσεφέρετο τοῖς μέγα φρονούσι, διηγῆσομαι, *I will relate how he used to behave* (or, *what his bearing was*) *towards the proud*. Fut. is προσείσομαι.

6. συμφέρω, *bring together* (τοὺς νεκροὺς ξυνενεγκόντες, *having*

brought the dead bodies together), has among its various uses, one that deserves special notice as the commonest of all, i.e. the meaning *do good, profit, be advantageous*, etc. τὸ γὰρ τῷ ξυνεγκόν (sc. ἰάμα) ἄλλον ἔβλαπτε, *for the remedy that did one man good would do another one harm*. ἔλοισθε τὸ ὑμῖν ἅπασι συνοίσειον, *may you choose that which will be advantageous for you all*. — Very often impers. συμφέρει, *it is advantageous*. The adj. σύμφορος, *on = profitable, expedient, advantageous*, and its neg. ἀσύμφορος, *on = inexpedient, unprofitable*. But by a freak in the use of words συμφορά is the common word for *disaster, calamity*.

Φεύγω, *flee*, φεύξομαι, ἔφυγον, πέφευγα. In Attic poets and rarely in Attic prose the Doric fut. φευξοῦμαι (inf. φευξείσθαι) is found. Verbals: οἰεται φευκτέον εἶναι, *he thinks he must flee*. φευκτός, *fugiendus, to be shunned or avoided*.

b. We often find φεύγω used in a passive sense, as a pass. to ἐκβάλλω, *exile*: φεύγει οἰκοθεν ὑπὸ τοῦ δήμου, *he has been banished (lit. he is a fugitive, an exile) from home by the people*. c. As a law term, ὁ φεύγων = *the defendant*, ὁ διώκων (*the pursuer*) being the word for *the plaintiff*. The metaphor of a *chase* is kept up in the use of αἰρέω, *catch*, in the sense of *convict, gain the suit*, with ἀλίσκομαι, *get caught*, as its pass. = *be convicted, lose the suit*; while ἀποφεύγω = *flee away, escape, be acquitted*.

c. φυγάς (-άδος) = φεύγων = *a fugitive, an exile*. φυγή = *flight, exile, banishment*.

B. The *Compounds* usually explain themselves; so, ἀπο-, δια-, and ἐκφεύγω all = *escape*, according as this is done by *fleeing off* from one's pursuers, or *fleeing through* the midst of them, or *fleeing out* of the midst of them. From ἀποφεύγω we have ἀπόφυξις and ἀποφυγή, *escape*, or *a place to flee away to*. So, διάφυξις and διαφυγή, *an escaping* (or, *opportunity to escape*). One of the most frequent compounds is καταφεύγω, *flee for refuge, betake one's self*, often literally, and often metaphorically, as: κατέφυγεν εἰς τοῦτον τὸν λόγον, *he took refuge in this argument, had recourse to it*. καταφυγή, *a refuge*. κατάφυξις, either *the act of fleeing for refuge*, or *a refuge*.

Φημί, *say*, ἔφην (impf.), φήσω, ἔφησα.

The stem is φα-, and so fut. and aor. are reg. In 2nd pers. sing.

φής is better than φής, and ἔφησθα than ἔφης, which is "rare if correct in Attic." For pres. part. φάσκων is used. See φάσκω. Remember that φημί is regularly followed by the *inf.*

B. φήμη, a saying, report; also, what is said about one, reputation, FAME. πρόφασις, a pretext, excuse, i.e. the statement that one puts forward as a reason; hence προφασίζομαι (προφασιστοῦμαι, προφασισάμην), put forward as an excuse: οὐκ ἔστιν αὐτοῖς προφασίσασθαι ὅτι οὐκ ἐπίστανται, they can't give the excuse, that they don't know how. ἀπροφασιστος, ready, prompt (not hanging back and making excuses); adv. ἀπροφασιστως ἔναι, to go promptly. προφήτης, PROPHET, one who speaks for God and makes known His will. εὐφημισμός (unattic), EUPHEMISM, a polite term used to avoid a rough or disagreeable one.

Φθάνω, get ahead of, anticipate, φθήσομαι (less commonly, φθάσω), ἔφθασα and ἔφθην (φθῶ, φθαίην, φθῆναι, part. unattic).

Both aorists are freq. Thuc. has 1st aor. 35 times, and 2nd aor. only 4 times, and only φθῆναι. The only part. in use is φθάσῃς. The common constr. of φθάνω is (a) with the part. of another verb, or (b) with its own part. used with a sort of adverbial force. E.g. they vie with one another, to see (a) which shall be the first to arrive, ὅποτεροι φθήσονται ἀφικόμενοι, or (b), ὅποτεροι ἀφίξονται φθάσαντες, which shall arrive in advance.

Φθείρω, corrupt, destroy, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἔφθάρην; fut. pass. φθαρήσομαι. Fut. mid. φθεροῦμαι occasionally has pass. sense.

The comp. διαφθείρω is much more common than the simple φθείρω. The crime charged against Sokrates was that he *corrupted* (διαφθείρει) the young men by his teachings; hence he was considered διαφθορεὺς τῶν νέων, a corrupter of youth. Like ἀπόλλυμι and διόλλυμι, this verb often = ἀποκτείνω, kill, slay; πολλοὶ λέγονται διαφθάρθαι, many are said to have been slain.

B. φθορά and διαφθορά (rarely ὁ φθόρος), corruption, decay, ruin, destruction. ἀδιάφθαρτος, uncorrupted, opposed to διεφθαρμένος, corrupted. ἀδιάφθορος = incorruptible, as: δικαστῆς (ψυχῇ) ἀδιάφθορος, an incorruptible judge (soul). Later than in Attic occur φθαρτός, corruptible, ἀφθαρτος, ον, incorruptible, and ἀφθαρσία, incorruption.

ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΡΑΝΤΟΝ, TO AN INHERITANCE INCORRUPTIBLE AND UNDEFILED AND THAT FADETH NOT AWAY. ΔΕΙ ΓΑΡ ΤΟ ΑΦΘΑΡΤΟΝ ΤΟΤΤΟ ΕΝΑΤΞΑΣΘΑΙ ΑΦΘΑΡΣΙΑΝ, FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION.

Φθίνω, impf. ἔφθινον, *waste away, diminish* (intrans.), has no other tenses in Attic prose, with rare exceptions. From φθίω (poetic) come φθίσω, ἔφθισα, -κα, etc.

τὸ μὲν φθίνει, τὸ δὲ αὐξάνεται, *one diminishes, and another increases*. φθίσις or φθόγη, *a wasting away, diminution* (opposed to αὔξις, *increase, augmentation*). In the Greek medical writers (Hippokrates and Galen) it was the word for the disease *consumption*, hence the med. term ΠΗΘΙΣΙΣ. φθινόπωρον, *Autumn*, the time when late Summer (ὀπώρα, the latter half of τὸ θέρος, *Summer*), had declined and passed away.

Φύω, *grow* (trans.), ἔφῡον, φύσω, ἔφῡσα. Mid. *grow* (intrans.), φύομαι, ἐφύομην, φύσομαι, ἐφῡν (2nd aor. act., like ἔδυν), πέφῡκα. (Cf. ἵσταμαι ἱστάμην, στήσομαι, ἔστην, ἔστηκα, the 2nd aor. act. and perf. act. having the *intrans.* meaning of the mid. Cf. also φαίνομαι, *appear*, pf. πέφηνα, *have appeared*.)

A. a. The 2nd aor. is inflected in the -μι formation, i.e. as ἔδυν is. The 3rd pers. pl. ἔφῡσαν has the same form, whether it is 1st aor. (ἔφῡσα) or 2nd aor. (ἐφῡν). So, ἔστησαν may be from ἔστησα or ἔστην. The subj. of ἐφῡν is φύω, φύης, φύη, etc.; opt. is poet., imperat. lacking; infin. φύναι, part. φύς, φύσα, φύν, φύντος, φύσης, etc. b. There is also a 2nd aor. pass. ἐφύην, of which only the subj. seems to be Attic, in the forms φυῇ and φυῶσιν; but the accent alone can distinguish these forms from 2nd aor. φύη and φύωσι, and in some of the instances the authorities differ as to the accent. The *meaning*, however, is the same, whether the forms are taken as 1st aor. pass. or 2nd aor. act.

B. φύω means *produce* by the processes of *nature* (φύσις), *grow*, as: μέγαν πάγονα φύειν, *to grow a great beard*. οἱ Αἰθιοπικοὶ ταῦροι τὰ κέρατα φύουσιν ἐπὶ τῇ ῥίνι, *the African bulls grow their horns on the nose*. [Hence ῥινόκερως (unattic), RHINOCEROS.] ἡ γῆ πάντα ἀγαθὰ φύει τε καὶ τρέφει, *the earth produces and nourishes all good*

things. *δ.* In the intrans. tenses: οἱ κήποι Μίδου, ἐν οἷς φύεται αὐτόματα ῥόδα, ἐν ἑκαστον ἔχον ἐξήκοντα φύλλα, *the gardens of Midas, in which roses grow spontaneously, each one having 60 leaves.* [AUTOMATON, *self-moving.* RHODODENDRON, *rose-tree.*] εἰ τὸ σπέρμα παρωχόν, οὗτος τῶν φύντων κακῶν αἴτιος, *he that furnished the seed is responsible for the ills that grew from it.* *c.* Also, *be born* (= γίγνομαι): ἡ χώρα ἐν ᾗ ἐφύτε καὶ ἐτρέφητε, *the land in which you were born and bred.* ἦν οὗτοι τελευτήσωσιν, ἄλλοι φύσσονται, *if these die, others will be born.* *d.* The pf., besides meaning *have grown, have been born*, is frequently used as a pres., = *be by nature*: ὑποδήματα ἔχουσα ὑψηλά, ὅπως μεῖζον δοκεῖ εἶναι ἢ ἐπεφύκει, *having on high(-heeled) shoes, that she might seem to be taller than she naturally was.* "Let dogs delight to bark and bite, for 'tis their nature to," οὕτω γὰρ πεφύκασιν, or, πεφύκασι γὰρ τοιοῦτοι.

C. φύσις, *nature.* φυσικός (rare in Attic), *natural*, PHYSICAL: ἡ φυσικὴ ἐπιστήμη, *physical science.* METAPHYSICS is from μετὰ τὰ φυσικά, *after the natural sciences*, the name indicating the order in which it was supposed these studies should be pursued. φυτόν, *a growing thing, a plant.* Aristotle wrote a treatise Περὶ Φυτῶν, *Concerning Plants.* — PHYTOLOGY, *science of plants.* — φυτεύω, *plant.*

δ. Also on stem φυ- are φύλη and φύλον, *race, tribe*; tribes being thus regarded as separate *growths*, each tribe having something distinctive in its *nature.* εὐφύης, *naturally good.* νεόφυτος (unattic), *a new plant*, used in N.T. of *a new convert*; hence NEO-PHYTE. PHYSIOGNOMY is from unattic φυσιογνωμονία, and is shorter by a syllable than it would naturally be. The Gr. word means "*the science or art of judging a man by his features*"; also, the face, countenance, natural expression. PHYSIOLOGY would strictly denote the study of natural sciences, but is limited to denote the science of animal and vegetable nature.

D. The Compounds generally explain themselves, as ἐμφύειν or ἐμφύσαι, *to cause to grow in, implant*; ἐμφύεσθαι or ἐμφύναι, *to grow in*; ἐμφυτός, *ον, implanted, born in, innate, etc.* So, προσφύναι, *to grow to something.* συμφύναι, *to grow together*; σύμφυτος, *ον, born with one, innate, inbred, etc.*

NOTE. — The stem φυ- is the Latin *fu-* in *fuī*, and Engl. *Be.*

X.

Χαίρω: see χάσκω.

Χαίρω, *rejoice*, χαίρησθω, 2nd aor. pass. ἐχάρην, *I was rejoiced*. [Pf. κεχάρηκα *seems* to occur only once in Attic, Ar. Vesp. 764, κεχάρηκας.]

A. a. Like ἡδομαι, χαίρω is followed by the *part.*: χαίρω ἰδόν σε, *I'm very glad to see you*. χαίρουσιν ἐπαινούμενοι, *they delight to be praised*. b. χαίρει = *hail!* a salutation on meeting any one; as a greeting it is about equal to *I hope you are well*. See ex. under προσαγορεύω, the 8th comp. under λέγω, *to say*. — It also means *farewell!* = ἔρρωσο (see under ῥώννυμι). c. To say in Greek, *you will not do this rejoicing*, οὐ τοῦτο ποιήσεις χαίρων, was a threat or warning = *you'd better not do that, I tell you!* or: *you'll be sorry for it, if you do that*. d. For ἐὼ χαίρειν, *bid farewell to, dismiss, cast to the winds, see at end of ἐάω*.

B. *Derivatives*. χαρά, *joy*. [ἡδονή, *pleasure*. τέρψις, *delight*.] ἐχάρησαν χαρὰν μεγάλην σφόδρα, *they rejoiced with exceeding great joy*. ἡ χάρις, χάριτος, accus. χάριν, *that which gives joy*; hence, a favor, gratification. As the result of a favor conferred, χάρις also means *gratitude*. It is the N.T. word for *Grace*. — αἱ Χάριτες, *the Graces*. χαρίζομαι, *gratify, favor* (τινί). χαρίεις, χαρίεσσα, χαρίεν; χαρίεντος, etc., *graceful, elegant*. ἀχάριστος, ον, *ungrateful*. ἀχαριστία, *ingratitude*. εὐχαρίς, εὐχαρι (εὐχάριτος, etc.), *gracious in manner or disposition, pleasing, charming*. εὐχάριστος, ον, *grateful, thankful*. εὐχαριστία (unattic), *thanksgiving*; also the EUCHARIST, the Lord's Supper. εὐχαριστέω is the N.T. word for *give thanks* ("say grace," "ask the blessing"): εὐχαριστήσας, *when He had given thanks*. It is also the modern Greek word for *thank you*. — From N.T. χάρισμα comes CHARISM, meaning *a miraculous gift*.

Χάσκω (χα-σκ-ω), *yawn, gape*, is extremely rare in A.p., but frequent in the poets, and was no doubt the common everyday word for *yawn*. The fut. aor. and perf. are on stem χαν- from χαίνω, the pres. tense of which is late; χανοῦμαι (poet.), ἐχانون (poet.), κέχνηα, once in Plato, in part. κέχηνός. χάσμα, *a yawning of the earth*, CHASM. From τὸ χάος we get CHAOS, *a yawning abyss*.

-Xέω, *pour*, -έχων (-έχεις, -έχει), fut. -χέω (like pres.), -έχαι [κέχυκα, Attic?], κέχυμαι, -εχύθην. Mid. χέομαι (as pres. or fut.), -εχεάμην.

As χε- is a monosyllabic stem, it contracts only into ει. The compounds are various, as διαχέω, ἐγγέω, ἐπιχέω, καταχέω, περιχέω, συγχέω. Besides their lit. meanings they have others. Notice only (a) that the pass. of περιχέω, *be poured around*, is used of a crowd of people pressing closely around somebody, as: εἰσιόντας αὐτοὺς ὄχλος περιχεῖτο πολὺς, *a large crowd pressed around them as they came in*. οἱ περικεχυμένοι αὐτῷ, *those who have crowded about him*. οἱ ναῦται λέγονται περικεχυσθαι τῷ ναυκλήρῳ, *the sailors are said to have thronged about the ship-captain*. (b) συγχέω = *confuse*, *get things all mixed up*, which is a natural result of *pouring together*. Then this notion passes on into that of *destroying the nature or identity* of a thing; it is often used of treaties, compacts, or oaths, meaning to *violate* them. Its noun is σύγχυσις, *violation* (ὄρκων, *of oaths*; νόμων, *of laws*; σπονδῶν, *of a treaty*; σύνθηκων, *of compacts*, etc.). The words χυλός and χυμός, *juice*, give CHYLE and CHYME, terms in physiology, referring to different stages of food during digestion.

Xόω, *heap up* (earth), *pile up*, χώσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἐχώσθην; reg. exc. for σ in pf. and aor. pass.

The word also means to *form a deposit*, as rivers do at the places where they empty; they *heap up* the earth they carry down, and thus often *block up* the entrance or harbor; hence τῶν λιμένων τὴν χῶσιν ἐπέμενον τελεσθῆναι, *they were waiting for the blocking up (filling up) of the harbors to be finished*. χῶμα, *a mound, embankment*.

Xράομαι, *use* (τινί), χρήσομαι, ἐχρησάμην, κέχρημαι as mid.; -κέχρημαι (κατα-) as pass. or mid. Aor. pass. occurs once in Dem. (21, 16), ἕως ἂν χρησθῇ, *until it has been used*; perhaps nowhere else in A.p. Verbal, χρηστέον.

b. This verb exhibits an irreg. fondness for η in two ways: (a) it contracts into η inst. of into α, χρώμαι, χρῆ, χρήται, etc., infin. χρήσθαι; and (b) it takes η in fut. aor. perf. and pluperf., whereas after ρ the α should be retained.

c. The words *use, employ*, often do not fit χρώμαι, and other

renderings will be learned from reading or from the lexicon, as: *τοῦτ' ἀνδραπόδ' χρησθαι*, to treat this man as a slave (deal with him as a slave). οὐκ ἂν ἔχους ὅ τι χρῶσαι, you would not know what to do with yourself, etc.

d. The comp. *καταχρῶμαι* = use up, use till none is left: *ἀνάγκη γὰρ τὰ μέγιστ' αὐτῶν ἤδη κατακεχρησθαι*, for the most important of them have of necessity been already used up.

B. Derivatives. *χρεία*, use, service; *χρήσις* also means use. [For *χρεία*, need, want, see under *χρή*.] *χρήμα*, something used or for use; usually in the pl., property, particularly money ("money or money's worth"). *χρήσιμος*, η, ον, or ος, ον, useful. *χρηστός* also = useful, but more commonly has the sense of good, upright, honest: *χρηστός ἐστιν*, he is a first-rate fellow. *εὐχρηστος*, ον, useful, serviceable. Both *ἀχρεῖος*, ον, and *ἄχρηστος*, ον = useless, unserviceable. From *χρήματα*, money, we have *χρηματίζομαι* (mid. of *χρηματίζω*, which has different uses), make money; *χρηματισμός*, money-making; *χρηματιστής*, a money-maker; *χρηματιστικός*, devoted to money-making; ἡ *χρηματιστική* (sc. τέχνη), the art of making money. [Thuc. twice has the rare word *ἀχρηματία*, impecuniosity.] Hence, CHREMATISTICS, in political economy, the art of making money, of acquiring wealth. From *χρηστός*, useful, and *μαθ-* (*μανθάνω*, learn) comes CHRESTO'MATHY, a collection of things useful to learn.

χράω, reply, answer, has the same irregularities in regard to η for α that *χράομαι* has. In meaning it is limited to oracular replies given by priests or by the gods themselves, and in A.p. *ἐχρησα* is about the only tense used, and chiefly by Thuc. [*χρησθέν* occurs as accus. absolute in Thuc. 3, 96, *reply having been made*; perhaps nowhere else in A.p., though Hdt. uses the aor. pass. freely.] In this sense it has the signification of *ἀνείλων* (see *ἀναιρέω* under *αἰρέω*).

The aor. *ἐχρησα* also = I lent. See *κίχρημι*.

B. Derivatives are: *χρησμός* and *χρηστήριον*, oracle, i.e. an oracular response; *χρηστήριον* also = the place where oracles are given, the seat of an oracle, = *μαντεῖον*, which likewise has the double meaning. See under *μαίνομαι*. *χρησμοφδέω*, utter oracles,

lit. *sing* or *chant* them (ᾄδω, *sing, chant*; ψᾶν, *song, chant*); hence, *prophecy*. χρησμοφῶς, *an oracle-monger, a prophet*, for which χρησμολόγος is also used.

b. Ἀποχράω is used chiefly in 3rd pers., and is generally impersonal, = *it is sufficient*, though often a subject is expressed. The forms are ἀπόχρη (an irreg. form, variously accounted for), impf. ἀπέχρη, ἀποχρήσει (opt. ἀποχρήσοι, Pl. Rep. 506, b), ἀπέχρησε (opt. ἀποχρήσκει, Pl. Phaidr. 279, a); pres. inf. ἀποχρήν. οὐκ ἀποχρήσει (ἀπέχρησεν) αὐτῷ τούτῳ, *he will not be (was not) satisfied with this*. The part. ἀποχρών, -χρώσα, -χρών, gives the adv. ἀποχρόντως, *sufficiently*, = ἀρκούντως from ἀρκέω. [The part. itself seems not to occur in A.p., if we except Plato (?) Alc. II, 145, c, ἀποχρώντα, masc.]

χρή, *it is necessary, one must, ought, etc.*, subj. χρῆ, opt. χρεῖη, inf. χρῆναι, part. χρεών (neut., used as an adj.), impf. usually χρῆν, sometimes ἐχρῆν. The verb has the meanings of δεῖ (see at end of the second δέω).

b. Authorities differ as to what this χρή is. Some make it an irreg. verb of the -μι formation, and say that χρή is for χρῆ-σι, the -σι being dropped and the accent changed. Other excellent authorities take χρή as an indecl. subst., and say that χρῆ = χρῆ ἐστιν; χρῆ = χρῆ ἦ; χρεῖη = χρῆ εἶη; χρῆναι = χρῆ εἶναι; χρεών = χρῆ ὄν; χρῆν = χρῆ ἦν; and the ε in ἐχρῆν they think arose from the fact that in χρῆν the augment seemed to be lacking, and so one was prefixed. Of course either view is open to grave objections. c. The form χρεών, with some part of εἶμι expressed or understood, may be used with the meaning of χρή. The noun χρεῖα, which we have already had under χράομαι in the sense of *use, service*, also means *need*, and so may be placed under χρή. So too, τὸ χρεός, *debt* (what one must pay), may be placed here: χρεὸς κατέλιπεν, *he left debts behind him* (when he died). χρεὸς ὀφείλειν, *to owe a debt*. Debtor is ὀφειλέτης or χρήστης (gen. pl. χρηστών, with accent on η inst. of ω); χρήστης also means *the one who lent the money* (ἐχρησε), *creditor, usurer*. See under κίχημι.

NOTE.—The lexicons and grammars vary greatly in their treatment and arrangement of the various verbs on stem χρα- (κίχημι, χράομαι, χράω, χρή). Some count χράομαι, *use*, as a separate verb

from χράω, *give oracles*, but others connect the two as active and middle. The mid. of χράω, *give oracles*, means *consult oracles*, and even if χράω and χράομαι (*use*) are distinct verbs, still, as *to use* an oracle is naturally *to consult it*, many examples occur that might be referred to the mid. of χράω or to the depon. verb χράομαι. Again, ἀπόχρη is placed by some as a compound of χρή, and by others as a comp. of χράω. The fact is, the meanings of these different verbs are so intertwined that it is very difficult to give a satisfactory account of them, no matter what view we take.

Χρίω, *anoint*, or *sting*, is not common in A.p., but its forms are reg., except that aor. pass. ἐχρίσθην always has σ, while the pf. and plup. pass. occur in both forms, κέχριμαι and κέχρισμαι. The mid. is used also, as: χρίσάμενοι ἐλαίῳ, *having anointed themselves with oil*. χρίσμα (also found in the form χρίμα), *something to anoint with, ointment*. It gives us CHRISM, an anointing oil used in some church ceremonies. Ο ΧΡΙΣΤΟΣ, THE CHRIST, *the Anointed One*.

Χωρέω, *change one's place* (χωρῖον), *go*, is reg. in all its forms, but its fut. is χωρήσομαι. In the compounds, however, some have only fut. *active*, while some have fut. act. or fut. mid. Thus of συγχωρέω, *concede*, συγχωρήσω and -ρήσομαι are both found. Veitch gives the foll. compounds as having *only* the fut. act.: ἀνα-, δια-, ἐγ-, ἐκ-, μετα-, and προ-. παραχωρέω has fut. mid. exc. in late authors. Of ἀπο- and προσχωρέω either fut. act. or fut. mid. may be used.

Ψ.

Ψάω, *rub*, is used chiefly in comp. (ἀπο-, κατα-, περι-), but is not common in Attic. It contracts into η inst. of α. The fut. and aor. act. and mid. are reg. in form. The word is of interest as giving ΠΑΛΙΜΨΕΣΤ (παλιμψηστος, ον), a parchment (manuscript) that has been written on once, has had this writing *rubbed off*, and has then been written on *again* (πάλιν).

Ψύχω, *cool*, ψύξω, ἔψυξα (no pf.), ἔψυγμα, ἐψύχθην, 2nd a.p. ἐψύχην, rare, and in Attic prose perhaps only in Pl. Phaidros

242, a: ἐπειδὴν ἀποψυχῇ, ἔμεν, *when it has cooled off, we'll go.* οἶνον χιόνι ψύχουσι, *they cool wine with snow.* ψύχειν καὶ θερμαίνειν, *to cool and to warm.* ψύχεσθαι καὶ θερμαίνεσθαι, *to get cold and warm.* τὸ ψύχος, *cold.* ψυχρός, *cold*, from which is ψυχρότης, *coldness.*

b. Originally ψύχω also meant *breathe, blow*, and as the stirring of the air produced by *blowing* is usually a *cooling* process, the two meanings are not so far apart as it might seem. A frequent effect of cooling is to *refresh, revive, quicken*; hence ψυχή for *soul, life*, that which *quickens* and gives the *breath of life*. The Latin *anima*, the *breath of life*, is kin to ἀνεμος, *wind*. Cf. also spirāre, *blow, breathe*, and spiritus: cf. also Gen. 2, 7, “breathed into his nostrils the breath of life; and man became a living soul.” Ψυχή, *Psyche*. PSYCHIC (ψυχικός, *unattic*), *relating to the soul*. PSYCHOLOGY, *the science of the mind*. The adjs. ἀψύχος and ἑμψύχος mean *inanimate* and *animate*.

Ω.

Ὠθέω, *push, shove*, outside of the pres. and impf. (ὠθουν), uses ὠθ- as the stem, and takes syllabic augm.; hence ὠσω, ὠσα (pf. ἔωκα *late*), ὠσμαι, ὠσθην. In mid., *push from one's self, repel, repulse*, ὠθοῦμαι, ὠθούμην, ὠσομαι, ὠσάμην. (The pf. ἔωσμαι is perhaps only pass. in sense in *simple*.) Very rarely the augm. εἰ is omitted; e.g. διωθοῦντο occurs Thuc. 2, 84.

b. The comp. ἀπωθέω is frequent, lit. *push off* (τὰς ἐπάλξεις, *the battlements*), and usually in mid. *reject* (συμμαχίαν, *an alliance*), *repulse*, either in a military sense, as: τὰς προσβολὰς ἀπωθοῦντο, *they kept repulsing the attacks*; μάχῃ ἀπώσθησαν, *they were repulsed in battle*; — or, *repulse* in the sense of *rebuff, refuse to accept*, etc. ἡμᾶς οὐκ ἐχθροὺς ὄντας ἀπώσσειθε; *will you repel our advances although we have no hostile spirit?* [In Thuc. 2, 39 ἀπώσθαι is most likely mid.; *they boast that they have repulsed all*. Of course it may be pass.] From ὠθίζω (*unattic*) comes ὠθισμός, *a pushing, struggling*.

Ὠνέομαι, *buy, purchase*, ὠνούμην, ὠνήσομαι, aor. ἐπρίάμην (which has no pres.), ὠνήμην (act. or pass. in sense), ὠνήθην.

The pres. and impf. may also be pass. in sense. Very rarely the augm. is omitted. οἱ Θράκες ὠνοῦνται τὰς γυναῖκας, *the Thracians*

are in the habit of buying their wives. αὕτη ὠνηθεῖσα, this woman, after she was purchased, etc. ἐώνητο αὐτὰ τοῦτο παρὰ τοῦ πρότερον κειτημένου, he had bought them for this man from their former owner. μήτε πωλείτω, μήτε ἀνίσθω, let him neither sell nor buy. ὠνή, purchase (πράσις = sale). ὠνητής, a buyer (πράτης, seller). ὠνιος = for sale. ὠνητός = ὠνημένος (as pass.) = bought; it also means, capable of being bought: δόξα χρημάτων οὐκ ὠνητή, glory is not to be bought for money.

b. ἐπριάμην is inflected in the grammars along with the middle voice of ἴστημι. Its synopsis is: ἐπριάμην, πρίωμαι, πριαίμην (πρίαιω, etc.), πρίω, πρίασθαι, πριάμενος. The subj. and opt. accent as if there were no contraction. Cf. p. 125, b.



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¹ *Sceptic* and *skeptical* count as only one.

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 δυσμή, 77, B.
 Ἐδωδή, 93, l. 5 fr.
 end.
 εἰρκτή, 86, l. 9.
 εἰσβολή, 46.
 εἰσδρομή, 194, B.
 ἐκλογῆ, 137, b.
 ἐκπνοή, 165, B.
 ἐμβολή, 46.
 ἐντολή, 183, mid.
 ἐξοχή, 98.
 ἐπιβολή, 47.
 ἐπιγραφῆ, 63.
 ἐπισκευή, 12.
 ἐπιστολή, 175, l. 4.
 ἐπιτομή, 184, l. 6.
 ἐπιτροπή, 193, l. 7.
 ἐποχή, 98, d.
 Ζωή, 50, B; 100, b.
 Ἡδονή, 41, b; 207 B.
 ἡ Ἱατρική, 34, b.
 Καταβολή, 47.
 καταλλαγῆ, 37 (3).
 κατασκαφή, 171, l. 10.
 κατασκευή, 12.
 καταστροφῆ, 177.
 καταφυγή, 203, B.
 κλοπή, 123, l. 5 fr.
 end.
 κομιδή, 12.
 κραυγή, 125.
 Λαβή, 129, a.
 ἡ λογική, 12.
 Μεταβολή, 47.
 μεταλλαγῆ, 37.
 μετασττροφῆ, 177.
 μονή, 143.

Νομή, 147, C.
 Οἰμωγή, 148, end.
 ὄργῆ, 13.
 ὄσμή, 148, mid.
 Παραβολή, 47.
 παρασκευή, 12.
 περιβολή, 47.
 πλαταγή, 120, l. 9.
 πληγή, 164, B.
 πλησμονή, 160, B.
 πνοή, 165, B.
 πομπή, 157, b.
 προβολή, 48.
 προδρομή, 194, B.
 προσβολή, 48.
 ἡ Ῥητορική, 87, l. 2;
 136, e.
 ῥοή, 167, B.
 Σίγῆ, 170.
 σιωπή, 171.
 σπουδή, 174.
 ἡ στατική, 109, l. 5.
 στιγμή, 176, l. 5.
 στολή, 175, B.
 στοργή, 175.
 στροφῆ, 176, c.
 στρωμνή, 178, b.
 συγγραφῆ, 63, l. 1.
 συγκομιδή, 12.
 συγκοπή, 125.
 συλλαβή, 131, e.
 συλλογή, 137.
 συμβολή, 49, l. 3.
 συμβουλῆ, 28, l. 8.
 συναγωγή, 26, C.
 συναλλαγῆ, 37 (3).
 σφαγή, 178, b.
 Ταφή, 102, b.
 ἡ τεκτονική, 190.

τελευτή, 182, l. 4.	Φυγή, 203, c.	᾿Οδὴ, 26, b.
τομή, 183, B.	φύλη, 206, b.	ὠνή, 161, c; 213.
τροπή, 191, b.	Χορδή, 168, near mid.	—
τροφή, 194, C.	ἡ χρηματιστική, 209,	
᾿Υπερβολή, 49, c.	· B.	
ὑπομονή, 143.	Ψυχή, 212, b.	Γῆ, 63, l. 8 fr. end.

2. Words in α, ηs.

The accent of such words is always *recessive*.

Δαίτα, 47 (10); 71, ll. 5 and 7.	δόξα, 76, B; 153, l. 9.	παίνα, 157.
δίψα, 75, b.	ἦττα, 6 (1); 140, b.	τόλμα, 22 (2).

3. Words in α, αs.

Accent always *recessive*.

᾿Αγνοια, 60, mid.	᾿Ενέργεια, 91, b.	συγγένεια, 58, l. above
ᾷδεια, 66, B.	ἔννοια, 153, l. 9.	b.
αισχροκέρδεια, 122, mid.	ἐξώλεια, 150, l. 2.	συλλήπτρια, 131, c.
ἀλήθεια, 132, B.	ἐπιμέλεια, 142, b.	συνέχεια, 99, end.
ἀμέλεια, 142, b.	εὐγένεια, 58, mid.	συντέλεια, 183, l. 5.
ἀναίδεια, 27, b.	εὐτέλεια, 182, c.	᾿Υγίεια, 33, end.
ἀπείθεια, 156, B.	Μάχαιρα, 141, i.	᾿Οφέλεια, 151, l. 1.
ἀπέχθεια, 40, b.	μεταμέλεια, 143, l. 2.	—
ἀπώλεια, 150, l. 1.	Πᾶνδκεια, 33, end.	
ἀσθένεια, 169, c.	περιφέρεια, 202.	
ἀσφάλεια, 178, end.	πολυτέλεια, 182, c.	αἱ Μοῖραι, 129, l. 6;
ἀτέλεια, 182, c.	Σεισάχθεια, 43, b.	143, end.
		τράχεια, ¹ 184, b.

4. Words in α, αs.

a. PAROXYTONES.

a. With Long Penult.

᾿Αναιδία, 27, b.	Λατρεία, 153, l. 4.	Στρατεία, 69, c.
Δυναστία, 77, B.	Μαντία, 139.	Τιάρα, 173 (6).
Εἰδωλολατρεία, 153, l. 5.	μνεία, 146, C.	Φαρμακεία, 34, b.
ἐπιτροπεία, 193.	᾿Οπώρα, 205 (φθίνω).	Χρεία, 209, B.
᾿Ηνιοχεία, 97, c.	ὀρχήστρα, 176, c.	

¹ An adj. used as a substantive; hence the accent, the masc. being τράχης.

β.

With Short Penult, other than ι.

Ἑδρᾶ, 116, B.

ἐχθρᾶ, 40, b.

Ἰδέᾶ, 63, end; 153,

l. 5.

Καθίδρᾶ, 116, B.

Δύρᾶ, 164, B.

γ.

With ι as Penult.¹

Ἀγγελία, 24, b.

ἀγώνια, 12.

ἀδυναμία, 77, B.

ἀηδία, 41, b.

ἄθανασιά, 103, c.

αἰμορραγία, 168, l. 9 fr.

end.

ἀκαθαρσία, 115, B.

ἀκολασία, 124, l. 7 fr.

end.

ἀλογία, 135, D.

ἀμαθία, 140.

ἀμαρτία, 38, c.

ἀμιξία, 144, B.

ἀμνηστία, 146, C.

ἀναρμοστία, 42, b.

ἀνομία, 147, C.

ἀντιλογία, 134.

ἀντωμοσία, 150, f.

ἀπληστία, 160, B.

ἀπολογία, 135, D.

ἀπουσία, 83, D.

ἀποχειροτονία, 181,
mid.

ἀπωμοσία, 150, f.

ἄργια, 91, b.

ἄρμονία, 42, b.

ἄρρωστία, 169, e.

ἀτροφία, 194, b.

ἀτυχία, 196, B.

αὐτοψία, 152, b.

ἀφθαρσία, 204, end.

ἀφορία, 201, C.

ἀχαριστία, 207, B.

ἀχρηματία, 209, near
mid.

Βία, 11.

Γενεᾱλογία, 58, mid.

γερονσία, 55, end.

γεωμετρία, 71, mid.

γεωργία, 91, c (end).

Δειλία, 66, B.

διδασκαλία, 71, B.

διωμοσία, 150, f.

δυσπενσία, 157, l. 7 fr.

end.

δυστυχία, 196, B.

δυσωδία, 148, mid.

Ἑκεχειρία, 97 (1, end).

ἐκκλησία, 118 (5).

ἐξουσία, 83, D.

ἐξωμοσία, 150, f.

ἐπιμαχία, 141, e.

ἐπιμιξία, 144, B.

ἐπιτορκία, 150, e.

ἐργασία, 90, B.

εὐαρμοστία, 42, b.

εὐεξία, 96, b.

εὐεργεσία, 91, c.

εὐλογία, 135, D.

εὐτορκία, 150, e.

εὐπράγια, 88, b; 166 b.

εὐπράξια, 166, b.

εὐτυχία, 88, b; 196, B.

εὐχαριστία, 207, B.

εὐωδία, 148, mid.

Ζωγραφία, 100, c.

Ἡσυχία, 11.

Θαυματοποιία, 24, l. 4.

θαυματουργία, 24, l. 4.

θρηνηδία, 27, mid.

θυσία, 104.

Ἰπποδρομία, 194, B.

ἵππομαχία, 141, f.

κακοπράγια, 166, b.

κακουργία, 91, c.

καρδία, vi.

καρτερία, 143 (5).

κατηγορία, 7, l. 8.

καχεξία, 96, b.

κωμωδία, 26, B.

Μανία, 139.

μειονεξία, 96, B.

μετουσία, 83, D.

μετωνυμία, 12, l. 4.

μονοπωλία, 167, l. 5.

μῦθολογία, 189 (15).

Ναυᾱγία, 120, b.

ναυμαχία, 141, f.

ναυπηγία, 159, b.

Οἰκία, 7, mid.

οὐσία, 83, D.

ὀφθαλμία, 152, b.

Πανοπλία, 13, l. 9.

πανουργία, 91, c.

παραγγελία, 24, c.

παρανομία, 155.

παροιμία, 155.

παρουσία, 83, D.

¹ For convenience, the long mark on α is omitted in this list.

παρφδία, 27, l. 8.
 πεζομαχία, 141, *f*.
 πειθαρχία, 156, B.
 περιουσία, 83, D.
 πλεονεξία, 96, B.
 πνευμονία, 165, *b*.
 προδοσία, 74.
 προστάσια, 113.
 προσφδία, 27, l. 11.

Ῥαθυμία, 91, *b*.
 Συκοφαντία, 198, *d*.
 συμβουλία, 28, l. 8.
 συμμαχία, 141, *e*.
 συνουσία, 83, D.
 συνωμοσία, 150, *c*.
 σωτηρία, 179, B.
 Τραγφδία, 26, end.

Ῥυπερψία, 152, l. 2.
 ὑποψία, 152 (7).
 ὑπωμοσία, 150, *f*.
 Φαντασία, 198, *c*.
 φαρμακοποιία, 34, *b*.
 φιλία, 175, mid.
 φυσιογνωμονία, 206, *b*.
 Χειροτονία, 181, mid.

b.

OXYTONES.

Ἀγορά, 25, *c*; 198, *c*.
 Γενεά, 58, C.
 Διαφθορά, 204, B.
 διαφορά, 202 (1).
 δωρεά, 122, *b*.
 Εἰσφορά, 202.

ἐκφορά, 201, D.
 Μεταφορά, 202.
 Παιδιά, 154, mid.
 περιφορά, 202.
 πυρά, 187, end.

Στρατιά, 69, *c*; 118(5).
 συμφορά, 203, l. 10.
 Φθορά, 204, B.
 φορά, 201, C.
 Χαρά, 207, B.

B.

MASCULINES.

With the exception of τραυματίας (p. 190, l. 4 fr. end) and φαρμακοπώλης (p. 34, *b*), the masculines of 1st decl., so far as they happen to occur in this book, all end in -της. Except in proper names, words in -ας in 1st decl. are extremely rare.

1.

Words in -της. Cf. 22 (1).

Αυτόπτης, 152, *b*.
 Δεσμώντης, 68, B.
 δυνάστης, 77, B.
 Ἐπαινέτης, 28, l. 1.
 ἐπιβάτης, 22 (1); 45.
 ἐπιστάτης, 111; 112, *b*.
 ἐργάτης, 90, B.
 εὐεργέτης, 91, *c*.
 Θεσμοθέτης, 186.
 Ἱεροφάντης, 198, *d*.
 Καταρράκτης, 168.
 κλέπτης, 123.

Ναύτης, 45, mid.
 νομοθέτης, 186.
 Οἰκέτης, 118 (5).
 ὀπλίτης, 13.
 ὀφειλέτης, 153, end;
 210, l. 6 fr. end.
 Παραστάτης, 112, *b*.
 πλάστης, 162, B.
 πλεονέκτης, 96, *β*.
 πολίτης, 118 (5).
 προδότης, 74.

προστάτης, 112, *b*;
 113.
 προφήτης, 204, B.
 πρωτοστάτης, 112, *b*.
 Στρατιώτης, 118 (5).
 σύκοφάντης, 198, *d*.
 συνδεσμώντης, 68, B.
 συνωμότης, 150, *d*.
 Τεχνίτης, 190, mid.
 Ὑπερόπτης, 152, l. 3.
 Χρήστης, 122, l. 9 fr.
 end; 210, near end.

2.

Words in -τής.

Ἀκροῦτής, 35.	ἰθελοντής, 80, <i>b</i> .	κριτής, 22 (1) ; 126, B.
ἀνταγωνιστής, 12.	ἐκκλησιαστής, 118(5).	Μαθητής, 140.
ἀρμολύτης, 42, l. 1.	ἐραστής, 90, l. 1.	Σαλπικ(γ)τής, 169.
Βαπτιστής, 49, <i>b</i> .	εὐαγγελιστής, 24, <i>b</i> .	Ὑβριστής, 13, end.
βουλευτής, 118 (5).	εὐρετής, 95, l. 4.	ὑποκριτής, 127.
Γραμματιστής, 61, B.	Ζηλωτής, 102, <i>b</i> .	Χρηματιστής, 209,
Διαιτητής, 70; 71.	Καθαρτής, 115, B.	mid.
δικαστής, 11.	κελευστής, 121.	Ὀνητής, 213.
Ἐγγυητής, 79, mid.		

SECOND DECLENSION.

A.

SUBSTANTIVES.

1.

Masculines and Feminines.

a.

PROPAROXYTONES.

Ἄγγελος, 24, <i>b</i> .	ἔπαινος, 28, l. 1.	κρύσταλλος, 68, C;
ἀκόλουθος, 89, <i>b</i> .	ἐπίγονος, 58, C.	159, mid.
τῇ ἀμέθυστος, 141, end.	ἐπίλογος, 136, l. 4.	Νεόφυτος, 206, <i>b</i> .
ἀπόλογος, 135, D.	ἐπίσκοπος, 172.	Ὀλεθρος, 149, c.
ἀνάπαιστος, 155.	ἐπίτροπος, 193 (5).	ὄμορος, 13.
ἀντίσπαστος, 173.	Ἡνίοχος, 97, <i>e</i> .	Παράκλητος, 119.
ἀπόστολος, 175, B.	Θάνατος, 103, c; 152,	πολέμιος, 40, <i>b</i> .
ἄνεμος, 165, l. 1; 212,	<i>b</i> .	πρόγονος, 58, C.
<i>b</i> .	θεμέλιος, 185, C.	πρόεδρος, 116, B.
Δάκτυλος, 170 (σῆπω).	Ἰππόδρομος, 194, B.	πρόμαχος, 141, <i>h</i> .
διάβολος, 46.	Κόθορνος, 119, l. 4.	προσήλυτος, 93, C.
τῇ διάλεκτος, 136, l. 3.	κατάλογος, 137.	Στέφανος, 8.
διάλογος, 135, D.	κατάσκοπος, 172.	σύλλογος, 137.
διδάσκαλος, 71, B.	κατήγορος, 7.	σύμβουλος, 28, l. 8.
Ἐκγονος, 58, C.	κένταυρος, 52 (1).	σύμμαχος, 141, <i>f</i> .
ἔλεγχος, 87.		σύνδεσμος, 68, B.

To the "Attic Second Decl." belongs *ρίνóκερως*, 205, B.

b.

PROPERISPOMENA.

Δήμος, 7; 100, c.
 δοῦλος, 8.
 Ζήλος, 8; 102, b.
 Θρήνος, 27, mid.
 Κακοῦργος, 91, c.

κλήρος, 129, l. 4.
 κάμος, 26, B.
 Μῦθος, 189 (15).
 Οἶκος, 118 (5).
 οἶνος, 155, mid.

Πανοῦργος, 91, c.
 Σίτος, 93, l. 5 fr. end.
 Τοῖχος, 13.
 ἡ Ψήφος, 12, l. 8 fr.
 end.

c.

PAROXYTONES.

Βίος, 50-51.
 Γάμος, 55.
 Δρόμος, 194, B.
 Ζωγράφος, 22 (3);
 100, c.
 Ἴππος, 141, f.
 Κύκλος, 13.
 Λίθος, 64, l. 4.
 λόγος, 119 (8); 135,
 D; 186, c.
 Νόμος, 147, C; 186,
 l. 11.
 ἡ νόσος, 7; 164, B.
 Ξένος, 93, C.

Οἰσοφάγος, 201, C.
 ὄρκος, 150, b & c.
 ὄρος, 13.
 ὄχλος, 88 (ἐνοχλ.).
 Πάγος, 159, a.
 πότης, 161, b.
 Σπόρος, 174, B.
 στόλος, 175, B.
 Τάφος, 102, b.
 τόκος, 190, l. 5.
 τόμος, 184, l. 1.
 τόνος, 27, l. 12; 181, B.
 τόπος, 64, l. 7 fr. end.
 τράγος, 26, B.

τρόμος, 191.
 τρόπος, 80, mid; 191,
 B.
 τύπος, 196.
 Ὑμνος, 8, l. 2.
 Φθόγγος, 9, mid.
 φθόρος, 204, B.
 φίλος, 5, l. 8.
 φόβος, 66, B.
 φόρος, 201, C; 202 (2).
 φωσφόρος, 197, B.
 Χρησιμοποιέγος, 210,
 top.
 χρόνος, 27, l. 13.

d.

OXYTONES.

Ἀμαρτωλός, 38, c.
 ἀναγραμματισμός, 63.
 αἰδός, 26, b.
 ἡ ἀτραπός, 192, l. 5.
 ἀφορισμός, 51, l. 3.
 Γελοτοποιός, 55, B.
 γωργός, 91, c (end).
 Δεσμός, 68, B.
 δημαγωγός, 26, C.
 διακελευσμός, 121.
 Ἐπφδός, 27, l. 5.
 εὐφημισμός, 204, B.
 ἐχθρός, 40, b.

Θαυματοποιός, 24, l. 5.
 θεσμός, 186, l. 11.
 Ἰατρός, 6 (2); 34, b.
 Ἰλασμός, 106.
 Καθαρμός, 115, B.
 κρημνός, 126, l. 7.
 Λῆμνος, 157, l. 3.
 λογισμός, 12.
 λοιμός, 161, B.
 Μισθός, 8 (4); 22 (3).
 μισθωτός, 8 (4).
 Ναυᾶγος, 120, b.
 Ὀρφανός, 193.

ὀφθαλμός, 152, b.
 ὀχετός, 97, c.
 Παιδαγωγός, 26, C.
 παρακελευσμός, 121.
 παροξυσμός, 16 (3).
 πτωχός, 111, b.
 Πνευματισμός, 168, C.
 Σεισμός, 170, mid.
 σκοπός, 172, a.
 σταθμός, 108, h; 109,
 l. 13.
 στρατηγός, 7.
 συνεργός, 91, c (end).

Τειχισμός, 13.	χρηματισμός, 209, mid.	χῦλος, 208, mid.
τροφός, 194, C.	χρησμός, 209, l. 4 fr.	χῦμός, 208, mid.
τροχός, 194, B.	end.	ᾠδός, 26, b.
χορός, 176, c.	χρησμφός, 210, l. 2.	ᾠθισμός, 212, b.

2.

Contract Nouns.

Διέκπλους, 163, end.	Νοῦς, 60, above C.	πλοῦς, 164, C.
Εἰσπλους, 164, C.	Παράπλους, 164, C.	ῥοῦς, 167, B.
ἔκπλους, 164, C.	περίπλους, 164, C.	Χειμάρρους, 167, B.
Κατάρρους, 168, C.		

3.

Neuters.

a.

PROPAROXYTONES.

Βλέφαρα, 52, b.	Θεᾶτρον, 134 (2).	πρόσωπον, 152, b.
βαπτιστήριον, 49, b.	Κάτοπτρον, 152, b.	πτερύγιον, 159, B.
Γυμνάσιον, 11.	κοιμητήριον, 94, c.	Στάδιον, 109, l. 11.
Δάκρυον, 122, end.	κριτήριον, 126, B.	σύμβολα, 48, B.
δυσμωτήριον, 68, B.	Μέτωπον, 152, b.	συμπόσιον, 161, b.
διαβατήρια, 45, B.	Ναυάγιον, 120, b.	σφάγιον, 178, b.
δικαστήριον, 11.	Ὀργανον, 90, B.	Τρόπαιον, 192, l. 5.
Εἶδωλον, 153, l. 4.	Ὀριον, 13.	Ὑποζύγια, 101, c.
ἐντομον, 184, b.	Παίγνιον, 154, mid.	Φάρμακον, 34, b.
ἐπισκεπτήριον, 172 (1).	πάρεργον, 91, c.	φθινόπωρον, 205.
ἐργαστήριον, 90, B.	πέταλον, 158, l. 5.	Χρηστήριον, 209, l. 8
εὐαγγέλιον, 24, b.	ποτήριον, 161, b.	fr. end.
Ἡλιοτρόπιον, 191, b.		

b.

PROPERISPOMENA.

Διδασκαλείον, 71, B.	κλείθρον } 123.	Πλήκτρον, 164, B.
δῶρον, 72, B.	κλήθρον }	πλοῖον, 164, C.
Ἔργαλειον, 90, B.	Μαντείον, 139, near	προσωπεῖον, 152, end.
Ζῶον, 51, mid.; 100, c.	end.	Σύκον, 198, d.
Ἰατρείον, 34, b.	μνημεῖον, 146, C.	Τροπαῖον, 192, l. 5.
	Νεῦρον, 155 (πάσχω).	φύλον, 206, b.

c.

PAROXYTONES.

Βάθρον, 45, B.	Δίτρον, 58, b.	τόξον, 4, a.
βιβλίον, 63; 186, mid.	Νίτρον, 58, b.	Φορτίον, 201, C.
Ἔργον, 90, B.	Ὀπλον, 13.	φύλλον, 158, l. 6.
Ἠνία, 97, c.	Τέκνον, 190, l. 3.	Χωρίον, 211, mid.
Κέντρον, 192 (4).		

d.

OXYTONES.

Ζυγόν, 101, *c.*

Δουτρόν, 139.

Πεζόν, 141, *f.*

πτερόν, vi. 159, B.

φυτόν, 206, C.

B.

ADJECTIVES.

1. *a.*

PROPAROXYTONES.

*a.**Beginning with Alpha Privative.*

NOTE.—Adjectives beginning with alpha privative and ending in -ος, have recessive accent. See p. 91, REM. Furthermore, *compound* adjectives regularly have -ος as the ending for fem. as well as masc. See p. 22, end.

ἄβιωτος, 51, *b.*

ἄγνωστος, 60, mid.

ἀγράμματος, 62, l. 4.

ἄγραφος, 62, l. 4.

ἀδιάβατος, 45, B.

ἀδιάφθατος, 204, B.

ἀδιάφθορος, 204, B.

ἄδοξος, 76, B.

ἀδύνατος, 77, B.

ἀήττητος, 140, *b.*ἄθανατος, 103, *c.*

ἀκάθαρτος, 115, B.

ἀκέραιος, 122, l. 6.

ἄκλειστος } 123.

ἄκληστος } 123.

ἄκλητος, 118, l. 5.

ἀκόλαστος, 124.

ἄκρατος, 122, l. 1.

ἄκριτος, 126, end.

ἄλογος, 135, D.

ἀμαράντινος } 140, mid.

ἀμάραντος } 140, mid.

ἀμίαντος, 144, l. 1.

ἄμικτος, 144, B.

ἀμφιλογος, 134, l. 2.

ἀναίσθητος, 33, *e.*ἀνάλωτος, 36, *d.*ἀναμάρτητος, 38, *c.*

ἀναμφιλογος, 134, l. 4.

ἀναμφισβήτητος, 39, *b.*ἀνάρμοστος, 42, *b.*

ἀνάστατος, 109.

ἀνέκδοτος, 73 (3);

74, *d.*

ἀνέλεγκτος, 87, end.

ἀνεπίκητος, 119, *e.*

ἀνήκεστος, 33, end.

ἀνίᾱτος, 34, *b.*

ἄνομος, 147, C.

ἀνόνητος, 151, l. 3.

ἄ(ν)οπλος, 13.

ἄ(ν)όρατος, 152, *a.*

ἀνυπόδητος, 68, C.

ἀνύποπτος, 152 (7).

ἀνώματος, 150, *d.*

ἀνώνυμος, 11, near end.

ἀόριστος, 13, mid.

ἀπαράσκευος, 12, l. 9.

ἄπληστος, 160, B.

ἄποτος, 161, *b.*

ἄπρακτος, 166, B.

ἄπρατος, 161, end.

ἀπροφάσιςτος, 204 B.

ἄρρητος, 87, B.

ἄρρωστος, 169, *e.*

ἄσβεστος, 170, B.

ἄσκεπτος, 172, *a.*

ἄστασιςτος, 109, l.

3.

ἄστοργος, 175, mid.

ἄσύμφορος, 203, l. 8.

ἄσύνετος, 106 (6).

ἄταφος, 102, *b.*

ἀτείχιστος, 13.

ἄτηκτος, 184.

ἄτμητος, 184, l. 3.

ἄτοκος, 190, l. 6.

ἄτομος, 184, l. 3.

ἄτροφος, 194, *b.*

ἄφθατος, 204, B.

ἄφόρητος, 201, C.

ἄφορος, 201, C.

ἄχάριστος, 207, B.

ἄχρηστος, 209, mid.

ἄψυχος, 212, mid.

B.

Ἀείμνηστος (α), 146, C.
 ἀκόλουθος, 89, *b*.
 ἀλώσιμος, 36, *d*.
 ἀμφίβολος, 46.
 ἀμφίλογος, 134 (1).
 ἀμφισβητήσιμος, 39, *b*.
 ἀντίδοτος, 73, l. 8.
 ἀξίπαινος, 28, l. 1.
 ἀξιόλογος, 135, D.
 ἀπόκριμος, 126, l. 8.
 ἀπόμενος, 140, *c*.
 ἀπύρρητος, 87, B.
 ἀριστος, 7, l. 13.
 Βίαιος, 11.
 Γέλοιος, 55, B.
 γνώριμος, 60, mid.
 Διάφορος, 202, *d*.
 δρᾶστήριος, 76.
 δυσάρεστος, 41, *b*.
 δυσέκνιπτος, 148.
 δύσπειστος, 156, end.
 Ἐδάδιμος, 93, end.
 ἐδαλούσιος, 80, *b*.
 ἐκδοτος, 74, l. 3.
 ἐλεύθερος, 8, mid.
 ἐμφυτος, 206, D.
 ἐμψύχος, 212, mid.
 ἐνδοξος, 76, B.
 ἐνοχος, 98.
 ἐξαίρετος, 31, *b*.
 ἐπίθετος, 188, l. 7.
 ἐπικλητος, 119, *e*.
 ἐπίμαχος, 141, *e*.

b.

Ἀναγκαῖος, 10, end.
 ἀχρεῖος, 209, mid.
 Γέλοιος, 55, B.
 γενναῖος, 58, mid.
 Ἐδραῖος, 116, B.

Other Proparoxytones.

ἐπίορκος, 150, *e*.
 ἐπιτάφιος, 102, *b*.
 ἐπονείδιστος, 13.
 ἐπώνυμος, 11, end.
 ἐργάσιμος, 90, B.
 ἔρημος, 8 (4).
 ἔτερος, 58, *b*.
 ἔτοιμος, 11.
 εὐάρμοστος, 42, *b*.
 εὐεξάλειπτος, 35.
 εὐεπίθετος, 188 (8, end).
 εὐλογος, 135, D.
 εὐμετάβολος, 47 (10).
 εὐορκος, 150, *e*.
 εὐπλαστος, 162, B.
 εὐφορος, 201, C.
 εὐχάριστος, 207, B.
 εὐχρηστος, 209, mid.
 Ἡλύσιον, 93, C.
 ἡμέτερος, 91, *b*.
 ἡσύχιος, 11.
 ἡσυχος, 11.
 Θαυμάσιος, 23, *d*.
 Ἰάσιμος, 34, *b*.
 Ἰδιος, 122, l. 9.
 Καταγέλαστος, 55, B.
 κάτοπτος, 152, *b*.
 καύσιμος, 117, *e*.
 Μάχιμος, 140, *b*.
 μετάπεμπτες, 157, B.
 μόνιμος, 143, l. 10.
 Ναυπηγήσιμος, 159, *b*.
 Ὀλέθριος, 150, l. 1.

PROPERISPOMENA.

ἰτοιμος, 11.
 Κούφος, 108, *h*, end.
 Προϋπτος, 151 (4).
 Σπουδαῖος, 174.

ὁμοιος, 8 (4); 58, *b*.
 ὄντισιμος, 151, l. 1.
 Παλίμνηστος, 211, l. 5 fr. end.
 παράδοξος, 76, B.
 παράλληλος, 51, l. 4.
 παράνομος, 155.
 πάρεργος, 91, *c*.
 περιβόητος, 53, B.
 περιμάχης, 141, *g*.
 περίφοβος, 66, B.
 πλόδιμος, 164, C.
 πλώμιος, 164, C.
 πότιμος, 161, *b*.
 πράσιμος, 161, *c*.
 Ῥάθυμος, 7; 90, end.
 Σπόριμος, 174, B.
 στάσιμος, 109, l. 4.
 σύμμεικτος, 144, B.
 σύμμικτος, 144, B.
 σύμφορος, 203, l. 7.
 σύμφυτος, 206, D.
 σύνθετος, 189.
 σύντομος, 184, above *b*.
 συνώνυμος, 11, end.
 σωτήριος, 179, B.
 Τέλειος, 181, end.
 τέλειος, 181, end.
 τρόφιμος, 194, C.
 Ὑπόλοιπες, 139.
 ὑποπτος, 162 (7).
 Χρήσιμος, 209, B.
 Ὦνιος, 213.

σῶος or σῶος, 179, end.
 Τελευταῖος, 182, l. 9.
 τροχάιος, 194 above *Τρώω*.

c.

ἄθροος, 11.
 ἄλλος, 36, *a*.
 ἔρρωμένος, 196, mid.
d.

PAROXYTONES.

Κερδαλέος, 122, mid.
 Μέσος, 100, *b*.
 μόνος, 64, l. 7.
 Ὀλος, 63, near end.

Σαρκοφάγος, 93 (ἐ-
 σθίω).
 Φωσφόρος, 197, *a*.

d.

Ἄγαστός, 23, *d*.
 αἰρετικός, 29, *f*.
 αἰρετός, 29, *d*.
 αἰσθητικός, 33, *e*.
 ἀκουστικός, 35, *f*.
 ἀκουστός, 35, *f*.
 ἀληθινός, 132, *B*.
 ἄλωτός, 36, *d*.
 ἀναλωτικός, 39, *b*.
 ἀνασχετός, 97 (1).
 ἀνατολικός, 183 (1).
 ἀνατρεπτικός, 192.
 ἀνεκτός, 97 (1).
 ἄργος, 90-91; 132, *B*.
 αὐστηρός, 42, *b*.
 αὐτός, 7, l. 13.
 ἀχθεινός, 43, *b*.
 Βιωτός, 51, *b*.
 βλαβερός, 51, end.
 Γαμικός, 55, l. 1.
 γεραίος, 55, end.
 γνωστικός, 60.
 γραμματικός, 62, l. 1.
 γραφικός, 62, l. 2.
 γυμναστικός, 11.
 γυμνός, 11.
 Δαπανηρός, 39, *b*.
 δειλός, 66, *B*.
 δεινός, 66, *B*.
 διαβατός, 45, *B*.
 διακριτικός, 127.
 διαλεκτικός, 136, l. 1.

OXYTONES.

διδασκαλός, 71, *B*.
 διδακτός, 71, *B*.
 διδασκαλικός, 71, *B*.
 δογματικός, 76, *B*.
 δοτικός, 72, *B*.
 δράματικός, 76, mid.
 δραστήσιμος, 76, mid.
 δρομικός, 194, *B*.
 δυνατός, 77, *B*.
 Ἐγκλιτικός, 124.
 ἐκλεκτικός, 137.
 ἐμετικός, 88.
 ἐμπατικός, 199.
 ἐνεργητικός, 91, *b*.
 ἐνεργός, 91, *b*.
 ἐπιδεικτικός, 67.
 ἐπιληπτικός, 131, *C*.
 ἐραστός, 90, l. 1.
 ἐργα(σ)τικός, 90, *B*.
 εὐρετικός, 95, l. 6.
 εὐρετός, 95, l. 1.
 ἐφθός, 100, l. 9.
 ἐχθρός, 40, *b*.
 ἐχυρός, 96, *a*.
 Ζωγραφικός, 100, *c*.
 ζωός, 100, *c*.
 Ἠθικός, 80, mid.
 Θαυμαστός, 23, *d*.
 θεμιτός, 186, l. 4.
 θνητός, 103, *c*.
 Ἰκανός, 41 (ἀρκέω).
 ἱλαρός, 106, *b*.

ἰσχυρός, 114, end.
 Καθαρός, 115, *B*.
 καθαρτικός, 115, *B*.
 καινός, 100, *b*.
 κακός, 6, l. 8.
 καλός, 63, mid.
 καυστικός, 117, *e*.
 καχεκτικός, 96, *b*.
 κενός, 102, l. 4 fr.
 end.
 κλειστός, 123.
 κληστός, 123.
 κριτικός, 126, *B*.
 Λεκτός, 133 (2).
 λεξικός, 136, *d*.
 λογικός, 12, near end.
 λοιπός, 138, l. 1.
 Μαθηματικός, 140.
 μαθητός, 140.
 μανικός, 139, mid.
 μεστός, 160, *B*.
 μιαρός, 143, end.
 μικρός, 172, *b*.
 μνημονικός, 146, *C*.
 Νομαδικός, 147, *C*.
 νοουθητικός, 189, *E*.
 νοουθιτικός, 189, *E*.
 Οιστός, 200, *b*.
 ὀλισθηρός, 149, mid.
 ὀνομαστός, 11.
 ὀπτικός, 152, *b*.
 ὀρατός, 152, *a*.

ὀρθός, 64; 88, mid.	ῥητός, 87, B; 133 (2);	τηκτός, 184.
ὀρυκτός, 153.	136, c.	τροπικός, 191, b.
Παθητικός, 156, d.	Σαθρός, 170, near end.	Ὑβριστικός, 13, end.
παλαιός, 100, b.	σηπτικός, 170, near	ὑπερσυντελικός, 183.
παρατατικός, 180.	end.	Φαιδρός, 198, d.
πιθανός, 156, B.	σκεπτικός, 172, near	φᾶνρός, 198, b.
πλαστικός, 162, mid.	mid.	φᾶνός, 198, b.
πλαστός, 162, B.	στασιαστικός, 109, l. 3.	φευκτός, 203, above b.
πλεκτός, 163, b.	στατικός, 109, l. 5.	φθαρός, 204, end.
πνευματικός, 165, b.	στενός, 64.	φορτηγικός, 201, mid.
ποτός, 161, b.	στερεός, 172, b; 196,	φορτικός, 201, mid.
πᾶγματικός, 166, B.	end.	φυσικός, 206, C.
πᾶκτικός, 166, B.	σφαλερός, 178, end.	Χρηματιστικός, 209,
προγνωστικός, 61.	συνετός, 106 (6).	mid.
πτερωτός, 159, B.	συνοπτικός, 151.	χρηστός, 209, B.
πτηγός, 159, B.	συντελικός, 183.	Χριστός, 211, mid.
ῥευματικός, 168, C.	Ταυτό, 136, c.	Ψυχικός, 212, b.
ῥητορικός, 87, B.; 136,	τεκτονικός, 190, l. 11.	ψυχρός, 212, l. 4.
e.	τεχνικός, 190, mid.	Ὦνητός, 213.

2.

Contract Adjectives.

Ἄπλους, 164, C.

Ἐμπνους, 165, B.

σῶς, 179, b.

3.

Attic Second Declension.

Ἀνάπλεως, 160, B.

Κατάπλεως, 160, B.

πλέως, 160, B.

Ἰπλέως, 106.

περίπλεως, 160, B.

THIRD DECLENSION.

A.

SUBSTANTIVES.

1.

Words like πόλις.

Αἵρεσις, 29, f.
 αἰσθησις, 33, a.
 ἀκρόασις, 35.
 ἄλωσις, 36, d.
 ἀμφισβήτησις, 39, b.
 ἀνάβασις, 45, B.

ἀνάγνωσις, 60.
 ἀνάθεισις, 186.
 ἀναίρεσις, 30, d.
 ἀνάκρουσις, 127.
 ἀνάμνησις, 146, C.
 ἀνάστασις, 109.

ἄνεσις, 105.
 ἀντίδοσις, 73.
 ἀντίθεσις, 186.
 ἀντίληψις, 131, C.
 ἀπόβασις, 45, B.
 ἀπόδειξις, 67.

- ἀπόδοσις, 73.
 ἀπόθεσις, 187.
 ἀπόκρισις, 127.
 ἀπόλαυσις, 41.
 ἀπολείψις, 138.
 ἀπόρρησις, 87, B.
 ἀποσιώπησις, 171.
 ἀποστασις, 110.
 ἀποστέρησις, 175, b.
 ἀποτείχισις, 13.
 ἀπόφευξις, 203, B.
 ἄρσις, 32, f.
 αὔξησις, 42, end.
 ἀφαίρεσις, 30.
 ἄφεισις, 105.
 ἀφίξις, 106 (1).
 βάσις, 45.
 βούλησις, 54, d.
 Γένεσις, 56, A; 58, C.
 γέννησις, 58, C.
 γνῶσις, 59, B.
 Δέησις, 69, end.
 διάβασις, 45, B.
 διάγνωσις, 60.
 διάθεσις, 187, b.
 διαίρεσις, 31.
 διάστασις, 110.
 διάφευξις, 203, B.
 διοίκησις, 7, mid.
 δίωξις, 75.
 δόσις, 72, B.
 δύναμις, 77, l. 1; 173 (4).
 δύσις, 77, B.
 Εἰσβασις, 45, B.
 ἔκβασις, 45, B.
 ἔκλειψις, 138.
 ἔκστασις, 110, end.
 ἔκτισις, 190.
 ἔλλειψις, 138.
 ἔμβασις, 45, B.
 ἔμφασις, 199.
 ἐξάρεσις, 31.
 ἐξίτασις, 11.
 ἔξις, 96, b.
 ἐπίβασις, 45, B.
 ἐπίδειξις, 67.
 ἐπίδοσις, 74.
 ἐπίθεσις, 188.
 ἐπικλήσις, 119, c.
 ἐπιληψις, 131, C.
 ἐρώτησις, 92, b.
 ἐστιᾶσις, 94, l. 2.
 εὔρεσις, 95.
 Ζέσις, 102, l. 3.
 Ζεῦξις, 101, c.
 Θέσις, 32 f; 186, l. 4.
 Ἰᾶσις, 34, b.
 καθαίρεσις, 31.
 κάθαρσις, 115, B.
 καρτέρησις, 143 (5).
 κατάβασις, 45, B.
 κατάγνωσις, 61.
 κατάληψις, 131, C.
 κατάστασις, 112, l. 3.
 κατάφευξις, 203, B.
 κατόρθωσις, 88, b.
 καύσις, 117, c.
 κλείσις or } 123.
 κλήσις }
 κλήσις, 118, b.
 κόλασις, 124.
 κρᾶσις, 121, B.
 κρίσις, 126, B.
 κτήσις, 128, B.
 Λέξις, 136, d.
 λήξις, 129, l. 4.
 λήψις, 129, a.
 Μάθησις, 140.
 ὁ μάντις, 22 (4); 139.
 μέλλησις, 142, mid.
 μετάδοσις, 74.
 μετάθεσις, 188.¹
 μετάστασις, 112.
 μίξις or μίξις, 144, B.
 Νουθέτησις, 189, E.
 Ὀνησις, 151.
 ὀσφρησις, 153.
 ὄψις, 152, a and b.
 Παράβασις, 45, B.
 παράγγελσις, 24, c.
 παράδοσις, 74.
 παραίνεσις, 28, b.
 παραίρεσις, 31.
 παρακλῆσις, 121.
 παράκλησις, 119.
 παράκρουσις, 127, end.
 παράλλαξις, 37.
 παύσις, 4.
 πέψις, 157 (πέττω).
 πήδησις, 38, l. 3.
 πόλις, 22 (4); 118 (5).
 ὁ πόσις, 161, l. 4.
 πόσις, 161, l. 1.
 πράξις, 166, B.
 πρᾶσις, 161, c; 213.
 προαίρεσις, 31.
 πρόβασις, 45, B.
 πρόθεσις, 189.
 πρόκλησις, 119.
 πρόληψις, 131, C.
 πρόσβασις, 45, B.
 πρόσθεσις, 189, l. 2.
 πρόσκλησις, 119.
 πρότασις, 181, l. 1.
 πρόφασις, 99 (12); 204, B.
 πτώσις, 162, b.
 πύστις, 167, l. 4.

¹ The word is not actually given, but implied in the English derivative.

ῥῆσις, 136, <i>e</i> .	συνείδησις, 148 (οἶδα).	ῥῆσις, 13, end.
σιώπησις, 171.	σύνεσις, 106.	ὑπέρβασις, 45, B.
σκέψις, 172, <i>a</i> .	σύνθεσις, 189.	ὑπόθεσις, 189.
στάσις, 109, l. 1.	σύνοψις, 151.	ὑπόκρισις, 127.
στέρησις, 175, <i>b</i> .	σύστασις, 113, <i>d</i> .	ὑπόληψις, 131, <i>f</i> .
σύγκρισις, 122.	σχέσις, 97, l. 1.	ὑπόσχεσις, 24, <i>a</i> ; 197, l. 5.
σύγκρισις, 51, l. 8.	τάσις, 181, B.	Φάσις, 198, <i>c</i> .
σύγχυσις, 208, mid.	τείχεσις, 13.	φθίσις, 205.
σύζευξις, 101, <i>c</i> .	τέρψις, 207, B.	φύσις, 206, C.
σύλληψις, 131, <i>e</i> .	τίσις, 190.	Χρήσις, 209, B.
σύμβασις, 45, B.	τμήσις, 183, B.	
σύμμιξις, 144, end.		

2.

Neuters in -μα.

All neuter substantives of 3rd decl. have recessive accent.

Ἄγγελμα, 24, <i>b</i> .	δράμα, 76.	κόμμα, 124.
αἶμα, 168, l. 9 fr. end.	δυστύχημα, 196, B.	κρίμα, or } 126, B.
ἄκουσμα, 35, <i>f</i> .	Ἔγκλημα, 118.	κρίμα, }
ἁμάρτημα, 38, <i>c</i> .	ἐκπωμα, 161, <i>b</i> .	κτῆμα, 128, B.
ἁμφισβήτημα, 39, mid.	ἐμβλημα, 46, <i>c</i> .	κῶμα, 94, <i>c</i> .
ἀνάθεμα, 186.	ἐνδειγμα, 67.	Λήμμα, 129, <i>a</i> .
ἀνάνθημα, 186.	ἐνταλμα, 183, mid.	Μάθημα, 140.
ἀνάλωμα, 39.	ἐπάγγελμα, 24, <i>a</i> .	μελέτημα, 143, l. 4.
ἄρωμα, 148, mid.	ἐπανόρθωμα, 88, <i>b</i> .	μίασμα, 144, l. 1.
ἄσμα, 26, <i>b</i> .	ἐρώτημα, 92, <i>b</i> .	μνήμα, 146, C.
ἀτύχημα, 196, B.	εὐεργέτημα, 91, <i>c</i> .	Νουθέτημα, 189, E.
βάπτισμα, 49, <i>b</i> .	εὐρημα, 95.	Ὀμμα, 152, <i>b</i> .
βῆμα, 45, top.	εὐτύχημα, 88, <i>b</i> ; 196, B.	ὄνομα, 11.
βόσκημα, 53.	Ζεῦγμα, 101, <i>d</i> .	ὄραμα, 152, <i>a</i> .
Γράμμα, 61, B; 63.	Θαῦμα, 24, l. 1.	ὀφέλημα, 153, end.
Δάνεισμα, 11.	θέαμα, 152, <i>a</i> .	ὀφλημα, 154, l. 7.
δειγμα, 66, B.	θέμα, 185, C.	ὄχημα, 97, <i>e</i> .
δεῖμα, 66, l. 4.	θρέμμα, 193, <i>d</i> ; 194, C.	Παράγγελμα, 24, <i>c</i> .
δέριμα, 67, B.	Ἰᾶμα, 34, <i>b</i> .	παράδειγμα, 66, B.
δῆγμα, 64.	Κατάστροφμα, 178, <i>b</i> .	πήδημα, 38, l. 3.
διάδημα, 68, l. 5 fr. end.	καῦμα, 117, <i>e</i> .	πλάσμα, 162, B.
διάστημα, 110.	κλευ(σ)μα, 121.	πλέγμα, 163, <i>b</i> .
δίλημμα, 132, l. 1.	κλίμα, 124.	πλεονέκτημα, 96, B.
δόγμα, 76, B.		πνεῦμα, 27, mid.; 165, <i>b</i> .

πόμα, 161, B.	σπέρμα, 174, B.	τόξυμα, 4, a.
πράγμα, 166, B.	στίγμα, 176, l. 1.	τραῦμα, 190, l. 5 fr.
πρίσμα, 166.	στρώμα, 178, b.	end.
πρόβλημα, 48.	σύγγραμμα, 63, l. 2.	ὕβρισμα, 13, end.
πρόσχημα, 99.	σύμπτωμα, 162, b.	ὑπόδημα, 68, C.
πτῶμα, 162, b.	σύνθημα, 189.	Φάντασμα, 198, c.
πῶμα, 161, B.	σύστημα, 114, c.	φάσμα, 198, c.
ῥεύμα, 167, B; 168, C.	σφάλμα, 178, b.	φόρημα, 201, C.
ῥήγμα, 168.	σχῆμα, 97, d.	Χάσμα, 207, end.
ῥήμα, 87, l. 3; 136, e.	σῶμα, 179, B.	χρήμα, 209, B.
Σκέμμα, 172, a.	Τείχισμα, 13.	χρί(σ)μα, 211.
σκῶμμα, 172.	τηλεγράφημα, 64.	χῶμα, 208.
σπάσμα, 173, l. 2.	τμήμα, 183, B.	

3.

Neuters in -os.

ἄνθος, 137, B.	Ζεύγος, 101, c.	πένθος, 155, b.
ἄχθος, 43, b.	ἦθος, 80, mid.	πλήθος, 160, B.
Βάρος, 108, end.	Θέρος, 205 (φθίνω).	πνίγος, 165.
βέλος, 45, d.	Κέρδος, 122.	ῥίγος, 168.
βλάβος, 51, b.	κήτος, 174, B.	Σκάφος, 171.
Γένος, 58.	Μέρος, 143, l. 7 fr.	στήθος, 172, b.
Δέος, 66, B.	end.	Τείχος, 13.
δίψος, 75, b.	μῖσος, 7; 40, b.	τέκος, 190, l. 4.
Ἔδος, 37, b; 116, B.	Ξίφος, 141, i.	τέλος, 181, B.
ἔθνος, 136, c.	ὄνειδος, ¹ 13, l. 2.	φάος, 197, B.
ἔθος, 80, mid.	ὄξος, 58, b.	Χάος, 207, end.
εἶδος, 152, c; 172, b.	ὄρος, 13, mid.; 64.	χρέος, 122; 153, end;
ἔπος, 136, e.	Πάθος, 156, d.	210.
ἔχθος, 40, b.	πάχος, 159, b.	Ψύχος, 212.

4.

Nouns in -εύς.

Βαφεύς, 49, l. 10 fr.	Διαφορεύς, 204, l. 8	Σπορεύς, 174, B.
end.	fr. end.	συγγραφεύς, 63, l. 1.
Γονεύς, 58; 190, l. 5.	δρομεύς, 194, B.	σφαγεύς, 178, b.
γραμματεύς, 61, end.	Ἱερεύς, 198, d.	Τοκεύς, 190, l. 4.
γραφεύς, 61, end.	Νομεύς, 147, C.	τροφεύς, 194, l. 1.

¹ Trisyllables of this class are very rare. μέγεθος, *greatness*; πέλαγος, *the open sea*; and τέμενος, *temple enclosure*, perhaps nearly exhaust the list.

5. Feminines in -της, -τητος.

Αύστηρότης, 22 (1); 42.	Καθαρότης, 115, B. κουφότης, 108, <i>h</i> .	Παχύτης, 22 (1); 159, <i>b</i> .
Δεινότης, 66, B.	Ὅρθότης, 88, <i>b</i> .	Ψυχρότης, 212.

6. Miscellaneous Substantives.

The gender and genitive sing. are given here, only when they are not indicated on the page referred to.

Ἄγων(-ώνος), <i>o</i> , 12.	θρίξ, <i>h</i> , 102, near end.	Ῥήτωρ, 87; 136, <i>e</i> .
ἀηδών, 26, <i>b</i> .	Ἰδρώς, 104.	ῥίς, 205, end.
αἰδώς, 27.	ἰσχύς, 104, end.	ρύαξ, 167, end.
ἀρχιτέκτων, 190.	Κλείς or κληῖς, 123.	Σάλπιγξ, 167.
ἀστήρ (-τέρος), <i>o</i> , 6 (1).	κλίμαξ, 124.	σάρξ, 93 (ἐσθίω).
Βλεφαρίς, 52, <i>b</i> .	κράτηρ, 121, end.	σηπεδών, 170.
Γῆλις, 55, B.	κρέας, κρέως, 180, <i>c</i> .	συλλήπτωρ, 131, <i>e</i> .
γέρων, 55, end.	Μάρτυς, <i>o</i> , 7.	σφήν, 64.
γήρας, 55, end.	Ὀδοός, 180, <i>c</i> .	σωτήρ, 179, B.
γνώμων, <i>o</i> , 60, mid.	Παῖς, 49, end; 154, mid.	Τέκτων, 190, l. 8.
γόνυ, γόνατος, τό, 90, B.	πατήρ, <i>vi</i> .	τένων, <i>o</i> , 181, B.
γραῦς, 56, l. 1.	πειθῶ, 156.	τρίπους, <i>o</i> , 187 (1).
γυνή, 7; 40, end.	πλάνης, <i>o</i> , 6 (1).	ῥδ, <i>o</i> or <i>h</i> , 37, <i>b</i> .
Διῶρυξ, <i>o</i> , 153.	πνεύμων, 165.	Φλέψ, 184, <i>b</i> .
Εἰκῶν, 63, end; 81; 123.	ποιμήν, 147, C.	φροντίς, 14.
ἐπηλυς, 93, C.	πούς, 99 (12); 161, B.	φυγὰς, <i>o</i> , 203, <i>c</i> .
ἔρως, 89.	πρῶτηρ, 161, <i>c</i> ; 213.	φῶς, 197, B.
ἐσθής, 39, <i>b</i> (top).	πρίων, <i>o</i> , 166.	Χάρις, 207, B.
Θέμις, <i>h</i> , 185-6.	προβοσκίς, 53.	χειμών, 191, end.
	πτέρυξ, 159, B.	χείρ, 63, mid.

B.

ADJECTIVES.

1.

In -ής, -ές.

Ἀβλαβής, 51, end.	ἀληθής, 132, B.	ἀπεχθής, 40, <i>b</i> .
ἀγεννής, 58, mid.	ἀμαθής, 140.	ἀσθενής, 169, <i>e</i> .
ἀδεής, 66, B.	ἀμελής, 142, <i>b</i> .	ἀσφαλής, 178, end.
ἀηδής, 41, <i>b</i> .	ἀναιδής, 27, <i>b</i> .	ἀτελής, 181, end; 182, <i>c</i> .
αἰσχροκερδής, 122, mid.	ἀπαθής, 156, <i>d</i> .	ἀτριβής, 195, l. 2.
	ἀπειθής, 156, B.	

ἀτυχής, 196, B.	ἐπιτυχής, 196, B.	περιδεής, 66, B.
ἀφανής, 198, <i>b</i> .	ἐπιφανής, 199.	περιφανής, 199.
Διαφανής, 199.	εὐγενής, 58, mid.	περιφερής, 202.
δυσπειθής, 156, end.	εὐπειθής, 156, end.	πολυτελής, 182, <i>c</i> .
δυστυχής, 196, B.	εὐτελής, 182, <i>c</i> .	προφανής, 199.
Ἑλλιπής, 138.	εὐτυχής, 88, <i>b</i> ; 196, B.	Συγγενής, 58, mid.
ἐμφανής, 199.	εὐφύης, 206, <i>b</i> .	συνεχής, 99.
ἐντελής, 182, C, <i>d</i> .	Καταφανής, 199.	συντελής, 182, C, <i>d</i> .
ἐπαχθής, 43, <i>b</i> .	Νηπενθής, 155, end.	σωματοειδής, 179, B.
ἐπιμελής, 142, <i>b</i> .	Παντελής, 181, end.	Ὑποτελής, 182, C, <i>d</i> .

2.

In -ης, -ες.

Δυσώδης, 148, mid.	εὐώδης, 148, mid.	Παιγνιώδης, 154, mid.
Ἐξώλης, 150, l. 4.	Κρημνώδης, 126, l. 7.	πλήρης, 160, B.
ἐργώδης, 90, l. 3 fr. end.	Μανιώδης, 139, mid.	

3.

In -ων, -ον.

The accent of these is always recessive.

Αἰδήμων, 27, <i>b</i> .	Ἐπιλήσμων, 132, B;	Καλλίων, 63.
ἀμνήμων, 146, C.	146, C.	Μνήμων, 146, C.
ἀνεπιστήμων, 89.	ἐπιστήμων, 89.	Πέπων, 157 (πέττω).
ἀπράγμων, 166, <i>b</i> .	εὐσχήμων, 97, <i>d</i> .	Συγγνώμων, 61 (6).
ἀσχήμων, 97, <i>d</i> .	Ἦττων, 6 (1); 140,	
	end, <i>b</i> .	

4.

Miscellaneous Adjectives.

Ἀγνός, 60, mid.	Εἰκός, -ότος, 81, <i>c</i> .	Νομός, 147, C.
ἄρπαξ, 42.	εὐχαρις, 207, B.	Ὄξυς, 58, <i>b</i> ; 181, B.
Βαρύς, 108, <i>h</i> , end.	Ἡδύς, 41, <i>b</i> .	Παχύς, 67, B; 159, <i>b</i> .
βραχύς, <i>short</i> , 136, <i>c</i> .	ἡμιθνής, 103, <i>c</i> .	Σποράς, 174, B.
Δρομάς, 194, B.	Θρασύς, 27, <i>b</i> .	Χαρίεις, 207, B.

Δαπανάω, 6; 39, <i>b</i> , end.	Ἡττάομαι, 6; 140, <i>b</i> .	πεινάω.
διαιτάω.	Θεάομαι, 6; 134 (2).	πειράω, 6.
διψάω.	Θηράω, 5, <i>c</i> ; 6 (2).	πλανάω, 6.
δράω, 90, rem.	Ἰάομαι, 6; 34, 1. 3.	Σιγάω.
Ἐάω, 21 (6).	Κλάω.	σιωπάω.
ἐγγυάω.	κνάω.	σπάω.
ἐξαπατάω, 6.	κοιμάομαι.	σῦλάω, 6.
ἐράω, 175, mid.	κτάομαι.	Τελευτάω, 6; 182, 1. 6.
ἐρωτάω, 6; 70, note; 91-92.	Μειδιάω, 55, B.	τιμάω, 5.
ἐστιάω.	μελετάω, 143, 1. 4.	Χράομαι.
Ζάω.	Νικάω, 6; 140, <i>b</i> .	χράω.
	Πηδάω, 37-38.	Ψάω.

3.

Verbs in -έω.

The verbs in -έω on pp. 6, 7, and 8, are not repeated here, unless they also occur elsewhere.

Ἄγνοέω, 60.	ἀσθενέω, 119 (κάμνω); 169, <i>e</i> .	εὐχαριστέω, 207, B.
ἀδικέω, 6; 21 (6).	ἀσχημονέω, 97, <i>d</i> .	Ζέω.
ἀδυνατέω, 77, B.	ἀτυχέω, 196, B.	ζωγραφέω, 100, <i>c</i> .
αἰδέομαι.	ἀτυχέω, 196, B.	ζωγρέω, 6; 100, <i>c</i> .
-αινεέω.	Γαμέω, 14-15.	Ἠνιοχέω, 97, <i>e</i> .
αἰρέω, 5, <i>b</i> .	γεωργέω, 91, <i>c</i> .	Θρηνέω, 27, mid.
αἰτέω, 6; 70, 1. 2.	γηθεέω.	Ἰππομαχέω, 141, <i>f</i> .
ἀκέομαι.	Δέω.	Κακοπᾶγέω, 166, <i>b</i> .
ἀκολουθέω, 89, <i>b</i> .	δέω.	κακουργέω, 91, <i>c</i> .
ἀλγέω, 155 (πάσχω).	δοκέω.	καλέω, 5, <i>b</i> .
ἀλέω.	δυστυχέω, 6; 196, B.	Μειονεκτέω, 96, β.
ἀμελέω, 6; 142, <i>b</i> .	δωρέομαι, 72, B.	μῖστέω, 7; 40, <i>b</i> .
ἀμνημονέω, 146, C.	Ἐμέω.	μνησικακέω, 146, C.
ἀμφιγνοέω.	ἐνοχλέω.	Ναυᾶγέω, 120, mid.
ἀμφισβητέω.	ἐπιμελέομαι, 142, <i>b</i> .	ναυμαχέω, 141, <i>f</i> .
ἀναρροστέω, 42, <i>b</i> .	ἐπιορκέω, 150, <i>e</i> .	ναυπηγέω, 159, <i>b</i> .
ἀπειθέω, 156, B.	ἐπιστατέω, 111 (7).	νέω.
ἀπολογέομαι, 135, D.	εὐεργετέω, 7; 91, <i>c</i> .	- νέω.
ἀποχειροτονέω, 181, mid.	εὐλογέω, 135, D.	νουθετέω, 189, E.
ἄργέω, 91, <i>b</i> .	εὐορκέω, 150, <i>e</i> .	Ὀλοκαυντέω, 117, <i>e</i> .
ἀρκέω.	εὐπᾶγέω, 166, <i>b</i> .	ὀχέω, 97, <i>e</i> .
ἄρρωστέω, 169, <i>e</i> .	εὐσχημονέω, 97, <i>d</i> .	Πανουργέω, 91, <i>c</i> .
	εὐτυχέω, 196, B.	παρανομέω.

παροινέω.	πωλέω.	Ὑπισχνέομαι.
πειρομαχέω, 141, <i>f</i> .	ῥέω.	Φιλέω, 5; 175, mid.
πειθαρχέω, 156, <i>B</i> .	ρίπτέω.	φορέω, 97, <i>e</i> ; 195 (2);
πενθέω, 155, near end.	Σκοπέω.	201, <i>D</i> .
πλεονεκτέω, 96, <i>β</i> .	στερέω.	Χειροτονέω, 181, mid.
πλέω, 5, <i>c</i> .	σῦκοφαντέω, 198, <i>d</i> .	χέω.
πνέω.	συμμαχέω, 141, <i>f</i> .	χρησµφδέω, 209-210.
ποιέω, 7; 90, <i>b</i> and	συμπαθέω, 156, <i>d</i> .	χωρέω.
Rem.	συνεργέω, 91, <i>c</i> .	ᾠθέω.
πονέω, 119 (κάμνω).	Τελέω.	ὠνέομαι.
προστατέω, 113.	τρέω, 191.	ὠφέλεω, 8; 151, 1. 3.

4.

Verbs in -όω.

Ἀναλόω.	Ζηλόω, 8; 102, <i>b</i> .	Ὀλοκαυτόω, 117, <i>e</i> .
ἀναπληρόω, 8; 160, <i>B</i> .	ζημιόω, 8.	ομοίόω, 8.
ἀνορθόω, 88, mid.	Θανατόω, 103, <i>c</i> .	Πληρόω, 8; 160, <i>B</i> .
ἀξιώω, 8.	θεμελιόω, 185, <i>C</i> .	πτερόω, 159, <i>B</i> .
Βιόω.	Ἰδρόω.	ῥιγέω.
Δηλόω, 5.	Καταδουλόω, 8.	Στεφανόω, 8.
δουλόω, 8.	κατορθόω, 88, mid.	Τλειόω, 181, end.
Ἐλευθερόω, 8.	Μαστιγέω, 8.	τελειόω, 181, end.
ἐπανορθόω.	μισθόω, 8.	Χόω.
ἐρημώω, 8.		

5. *a*.

Stems in κ, γ, χ.

Ἄγω, 22 (7).	ἔλκω.	Πλέκω.
ἀνοίγω.	ἔργω.	πνίγω.
ἄρχω, 9.	ἔρχομαι. ¹	Στέργω.
Δέχομαι, 9.	ἔχω.	Τήκω.
διόκω.	Λέγω.	τρέχω. ¹
Εἶκω.	-λέγω.	Φεύγω.
Εἶργω.	Μάχομαι. ¹	φθέγγομαι, 9.
εἶργω.	Οἶχομαι. ¹	Ψύχω.
ἐλέγχω.		

¹ Pres. and impf. are the only tenses formed on the mute stem.

b. Verbs in -τω or -σω.

'Αλλάττω, 9, b; 22 (7). ἀράττω, 168, l. 12 fr. end. ἀρμόττω. ¹ κηρύττω, 9.	'Ορύττω. Πατάσσω. Πέττω. πλάττω. ¹ πλήττω.	πράττω, 9, b; 90, Rem. Σφάττω. Ταράττω, 9, b. Φυλάττω, 9, b.
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6. a. Stems in π, β, φ.

'Αλείφω. Βλέπω. Γράφω. Ἐπομαί.	Δείπω. Πέμπω, 9-10. Σήπω. στρέφω.	Τρέπω, 22 (7). τρίφω. τρίβω, 9; 23, III.
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b. Verbs in -πτω.

'Απτω and συνάπτω, 10. Βάπτω. βλάπτω. Θάπτω. Καλύπτω, 10.	κλείπτω. κόπτω. κρύπτω, 63. κύπτω. Νίπτω, 148.	'Ράπτω. ρίπτω. Σκάπτω. σκόπτω. Τύπτω.
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7. a. Stems in τ, δ, θ.

'Αίδω. ἄχθομαι. ² Εὔδω. ²	'Ηδομαι, 26, l. 8 fr. end; 207, A. Πείθω, 10. πέτομαι.	πίπτω. πλήθω, 160, a. Σπεύδω, 174. Ψεύδω, 10.
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b. Verbs in -ζω.

(1). Verbs in -ζω (not -ιζω).

The verbs in -ζω and -ιζω on pp. 10-14 are not repeated here, unless they also occur elsewhere.

'Αρμόζω. ἀρπάζω.	Βιβάζω. Δανείζω, 11; 122, b.	Είκαζω. ἐκκλησιάζω, 118 (5).
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¹ Tenses outside of pres. and impf. are formed from a lingual stem.

² The lingual stem is limited to pres. and impf.

ἐργάζομαι.	κράζω. ¹	στασιάζω, 109.
Θαυμάζω, 23, c.	ὄζω.	στοχάζομαι, 38, l. 9.
Καθίζομαι.	οιμάζω. ¹	σφαγιάζομαι, 178, b.
καυτηριάζω, 117, c.	Παίζω.	σφάζω, ¹ 178.
κολάζω.	Σπουδάζω.	σφίζω.

(2).

Verbs in -ίζω.

Ἀφανίζω, 198, b.	Καθίζω.	στίζω. ¹
Βαδίζω.	-Νίζω.	σχηματίζω, 97, d.
βαπτίζω, 49, b.	νομίζω, 12, end; 75,	Τραυματίζω, 190, end.
Δογματίζω, 76, B.	b; 149, l. 8.	Χαρίζομαι, 207, B.
Ἐθίζω.	Προφασίζομαι, 204, B.	χρηματίζομαι, 209, B.
ἐμποδίζω, 99 (12).	Σαλπίζω. ¹	ὀθίζω, 212, b.
εὐαγγελίζομαι, 24, b.		

8.

Liquid Stems.

Ἀγγέλλω, 15; 16; 17.	κάμ-νω, 15, l. 2; 16, l. 1.	δμ-νῦμι, 16, δ.
ἀγείρω, 79, l. 10 fr. end.	κείρω.	ὀξύνω, 16 (3).
αἶρω, 16; 17.	κερδαίνω.	Παχύνω, 159, b.
ἄλλομαι, 15.	κλίνω.	παραίνω, 15 (3 and 5).
ἀμύνω, 15.	κρύνω, 15; 16.	πλύνω.
αὔαινομαι.	κτείνω, 15; 16.	Σημαίνω, 15 (3 and 5).
Βάλλω, 15; 16.	Δῦμαινομαι, 16 (3).	σπείρω, 15.
Γαμ-, 14; 15.	Μαίνομαι.	στέλλω, 15; 17.
Δέρω.	μαραίνω.	σφάλλω, 15.
δραμ- (τρέχω).	μένω, 14; 15; 16.	Τείνω, 15; 16.
Ἐγείρω.	μερ-	τεκταίνομαι, 190, l. 9.
είρω.	μιαίνω.	-τέλλω.
Θαν- (θνήσκω).	Νέμω, 14; 15; 16.	τέμ-νω, 15; 16.
Καθαίρω, 15.	Ὀδύρομαι, 15 (4 and 5).	Υφαίνω, 15 (3 and 5).
καίνω.	δλ-λῦμι, 14; 16, δ; 22 (7).	Φαίνω, 15; 16; 17.
		φθείρω, 15; 17.
		Χαίνω.

¹ Has stem ending in γ.

INDEX III.

VARIOUS CATEGORIES.

The verbs in these categories are to be found alphabetically in Part II., unless some reference is added.

1. The following verbs have a liquid stem in pres. and impf., but nowhere else except the 4 2nd aorists indicated. Cf. p. 14, Rem. 2.

Αἰσθάνομαι. ἀμαρτάνω. ἀπεχθάνομαι. αὐξάνω. — Βαίνω. βούλομαι. — Δάκνω. δαρθάνω. — Ἐθέλω. ἐλαύνω. ἐπιμέλομαι. ἔρομαι.¹ ἔρρω. — Λαγχάνω. λαμβάνω. λανθάνω. — Μανθάνω. μέλλω. μέλει. — Ὀλίσθάνω. ὀσφραίνομαι.² ὀρφείλω. ὀφλισκάνω.³ — Πίνω. πυνθάνομαι. — Στίρομαι. — Τίνω. τυγχάνω. — Φέρω. φθάνω. φθίνω. — Χαίρω.⁴

2.

Augment.

a. The following verbs augment ε into ει :

Stem ἐ- (ἔτιμι) exc. in ἦκα. εἶω. Stem ἐθ- in εἴωθα. ἐθίζω. Stem ἐλ- in εἶλον (αἰρέω). ἐλκω. ἔπομαι (in impf.). ἐργάζομαι. εἰστιάω. ἔχω (in impf.).

b. Double augment occurs in :

Ἄλ-ισκομαι (in εἰάλων). ἀμφιγνοέω. ἀμφισβητέω. ἀνέχομαι (p. 97). ἀνοίγ-νυμι. — Διαιτάω. — Ἐνοχλέω. ζοικα (in ἐφικη). ἐπανορθόω. — Ὀράω (in impf.). — Παροινέω.

c. Augment with Prepositions.

a. The following verbs augment after the prep., according to the general rule, although they are not compounded of a prep. and an

¹ Has 2nd aor. ἦρ-όμην.

² Has 2nd aor. ᾤφλ-ον.

³ Has unattic 2nd aor. ᾤσφρ-όμην.

⁴ Has 2nd aor. ἐχάρ-ην.

independent verb. Several have double augment, and so have appeared in the list just above.

Ἀμφιγνοῖω. ἀμφισβητέω. ἀνάλισκω. — Διαιτάω (δι- here is only apparently for διά). — Ἐγγυάω. ἐγχειρέω (6, end). ἐκκλησιάζω (118 (5)). ἐπιμελέομαι (142, b). ἐπιτορκέω (150, e). ἐπιστατέω (111, mid. ἐπιστατ.). ἐπιτροπεύω (193, l. 12). ἐπιχειρέω (6-7). — Κατηγορέω (7, l. 6). — Παρανομέω. παροινέω. προστατεύω and προστατέω (113 (12)). Do any augmented forms occur? These verbs are placed here on the analogy of ἐπιστατέω. προφασίζομαι (204, B). — Συμμαχέω (141, f). συμπαθέω (156, d). συνεργέω (91, l. 10 fr. end, is put here by analogy. Do any augmented forms occur?). — Ὑποπτεύω. (As there is a verb ὀπτεύω, the statement on p. 152 (7) is not necessarily the correct account of the formation of this verb, and its augment may be taken as strictly reg.). ὑπὸ-σχνόμαι (in impf.).

β. On the other hand, ἀμφιέννυμι, ἐπίσταμαι, καθαίρω, καθαρεύω, and καθέζομαι, augment before the real or apparent preposition; while καθεύδω, κάθημαι, and καθίζω may or may not do so. See the verbs for details.

d. Syllabic augment before vowels is found in (κατ)άγνυμι, ἀλίσκομαι, ἔοικα, ὠθέω, and ὠνέομαι.

e. The three verbs sometimes found with η for augment instead of ε are βούλομαι, δύναμαι, and μέλλω.

3. E added to form a new stem for certain tenses, as in Βούλομαι, βουλήσομαι: μάχομαι, μεμάχημαι, etc. When ε is not added to the present stem, a hyphen shows the stem to which it is added, as ἁμαρτ-άνω. This ε is lengthened to η, exc. in ἄχθομαι, ἔδιδεσθαι and ἡδέεσθην (see ἔσθω), εὔρεθην (εὔρ-ισκω), ἐμαχεσάμην (μάχομαι), and -ῶλεσα and -ολώλεκα (-όλ-λυμι). The new stem thus made forms only *first* aorists (-σα, -θην; -σθην in ἡχέεσθην and ἡδέεσθην, which retain the short vowel), and *first* perfects (-κα). The verbs are:

Αἰσθ-άνομαι. ἁμαρτ-άνω. ἀπεχθ-άνομαι. αὔξ-άνω or αὔξω. ἄχθομαι. — Βόσκω. βούλομαι — Γίγνομαι (γεν-). — Δαρθάνω. δέω (need). δραμ- (τρέχω). — Ἐδ- (ἐσθίω). ἐθέλω. ἐρ- (91, end).

ἔρρω. (καθ)εύδω. εὐρίσκω. ἔψω. — Θάω. — Καθίζω. κλαίω.
— Μανθάνω (μαθ-). μάχομαι. μέλλω. μέλει. μεταμέλομαι.
— Νέμω. — Ὄζω. οἶομαι. οἴχομαι. -όλ-λῦμι. ὀσφρ-αίνομαι.
ὀφείλω. ὀφλ-ισκάνω. — Πέτομαι (with syncope, πτ-, πτε-, πτήσομαι,
unless this is regarded as metathesis, πετ-, πτε-, as in σεχ-, σχε-, in
σχήσω, etc., from ἔχω). — ῥυ-(ρέω). — Τυγχάνω (τυχ-). τύπτω.
— Χαίρω.

For ε retained (cf. 5, b), see below.

4. Future Middle for Future Active.

ἄιδω. -αίνεω.¹ ἀκούω. ἀμαρτάνω. ἀπαντάω. ἀπο-
λαύω. ἀρπάζω. — Βαδίζω. -βαίνω. βιάω. βλέπω. βοάω.
— Γελάω. γηράσκω. γινώσκω. — Δάκνω. διδράσκω. διώκω.
— Εἰκάζω. εἰμί. ἐσθίω. ἔψω. — Θαυμάζω (23, a). θέω.
-θηήσκω. — Κάμνω. κλαίω.² κύπτω (?).² — Ααγχάνω. λαμβάνω.
— Μανθάνω. — Νέω (*swim*). — Οἶδα. οἰμώζω. δμνῶμι. ὀράω.
— (Παίζω). πάσχω. πηδάω (37, B). πίνω. πίπτω. πλέω.
πνέω. — ῥέω. — Σιγᾶω. σιωπάω. σκώπτω. σπουδάζω. —
Τίκτω. τρέχω. τυγχάνω. — Φεύγω. φθάνω.² — χαίνω. χωρέω
and some compounds.

5. Future Middle for Future Passive. Cf. 21 (6).

This is of very frequent occurrence in Greek, and no attempt
has been made in this book to go fully into the matter. The fol-
lowing list contains only those instances that happen to have been
mentioned.

ἄγω. ἀδικέω, 21 (6). ἀλίσκομαι. ἀπεχθάνομαι. ἄχθομαι.
— Βλάπτω. — Ἐάω. εἶργω. (ἐκ)πλύνω. ἐνέχω. ἐστιάω.
— Κωλύω, 86, b. — Μιστέω, 40, b. — Ὀνίνημι. — Πείθω. — Στερέω
(στερήσομαι may be taken as mid. or pass.). — Τρέφω. — Φέρω.
φοβέω, 65, c. — Ὀφελέω, 8; 151, l. 4.

6. -MI Forms.

ἄγαμαι. ἄγνῶμι. αἶο-, 2nd aor. of ἀλίσκομαι. — Βα-, 2nd aor.
of βαίνω. — Γνο-, 2nd aor. of γινώσκω. — Δι-, in 2nd perf. forms of

¹ Fut. mid. reg. in ἐπαινέω, and rare in παραινέω.

² Fut. act. also found.

δέδια, p. 65. δέικνυμι. δίδωμι. δρᾶ-, 2nd aor. of διδράσκω. δῦ-, 2nd aor. of δύω. δύναμαι. — Εἰμι. εἶμι. ἐργνῦμι. ἐπίσταμαι. — Ζεύγνυμι. ζώννυμι. — Ἡμί. — Ἴδ- in ἴσμεν, etc., from οἶδα. ἴημι. ἴπταμαι. ἴστημι. — Κάθημαι. κείμαι. κεράννυμι. κίχρημι. κρέμαμαι. κρεμάννυμι. κτίννυμι. — Μίγνυμι. — Οἶγνυμι. ὀλλῦμι. ὀμνῦμι. ὀνίνημι. — Πετάννυμι. πήγνυμι. πῖθι (a 2nd aor. imperat. from πίνω, not mentioned on p. 160. Neither this nor the reg. form πῖε seems to be found in prose). πίμπλημι. πίμπρημι. πρια- in ἐπριάμην (see ὥντομαι). πτα- in ἐπτάμην (πέτομαι). πτάρνυμαι. — Ῥήγνυμι. ῥώννυμι. — Σβέννυμι. σκεδάννυμι. στρώννυμι. σχές (cf. ἔς from ἴημι and θές from τιθημι). — Τίθημι. — Φημί. φθα- in ἔφθην, from φθάνω. φῦ- in ἔφῦν from φύω. — Some count χρή as a -μι form.

7. Passive Deponents (D. P.).

N. B. — No two lists of these are likely to agree, because some of these passives may have a passive as well as an active rendering, and so it is often a mere question of how one chooses to translate. *E.g.* ἐφοβήθην, *I feared*, is lit. *I was frightened*. We say *I rejoiced to hear it*, or *I was rejoiced to hear it*, for either of which ἐχάρην answers. Consequently, the following list contains some verbs that have not been marked D. P. in the book.

Ἄγμαι. ἀθροίζομαι, 11, l. 1. ἡθροίσθημεν, thus = συνελέγημεν, 137. αἰδέομαι. ἀνάγομαι (also D. M.). [ἀποκρίνομαι, in N. T.] ἀπολογέομαι (also D. M.), 135, D. — Βούλομαι. — [Γίγνομαι in N. T.] Δέομαι. δαιτᾶομαι. διαλέγομαι. διαφέρομαι. δύναμαι. — Ἐπιμελέομαι. ἐπίσταμαι. ἐράω. — Κατάγομαι. — Μαίνομαι. -μιμνήσκομαι. — Οἶομαι. ὀργίζομαι, 13. — Πειράομαι (or D. M.), 6 (2). πλανάομαι, 6 (1). πορεύομαι, 4, a. προσφέρομαι. — Σκεδάννυμαι. -στρέφομαι. συλλέγομαι, 137. — Φαίνομαι. φοβέομαι, 8, l. 3; 65, c. — Χαίρω.

8. A Short Vowel Retained.

The tense or tenses in which the short vowel is found can be seen by consulting the separate verbs.

Most verbs that retain a short vowel in the pf. and aor. pass. insert a σ before -μαι and -θην. A list of verbs that take this irreg-

ular σ is given below; but for convenience (σ) is added in this list to verbs that take it in either tense.

a. The following retain α :

"Αγαμαι (σ). — Βαίνω. — Γελάω (σ). — Δύναμαι (σ). — Ἐλαύνω. ἑράω (σ). — Ἰάσκομαι (σ). ἴστημι. — Κεράννυμι (σ). κλάω (σ). κρεμάννυμι (σ). — Πετάννυμι. — Σκεδάννυμι (σ). — σπάω (σ). — Τατύνω. — Φθάνω.

b. The following retain ϵ :

Αἰδέομαι (σ). αἰρέω. ἀκέομαι. ἀλέω (σ). ἀμφιέννυμι (σ). ἀρέσκω. ἀρκέω. ἄχθομαι (ἀχθε- σ). — Δέω (*hind*). — Ἐδε- (ἐσθίω. σ). [ἔρω.] ἐμέω. ἐπαινέω. εὐρίσκω (εὔρε-). (ἔχω. 95, c). — Ζέω. — Ἰημι. — Καλέω. — Μάχομαι. — Ὀλλύμι (ὀλε-). — Παραινέω. — Σβέννυμι (σ). — Τελέω (σ). τίθημι. τρέω. — Χέω.

c. υ is found in the perfects and aor. pass. of κλίνω and κρύνω; in πίομαι (πίνω), and forms from φθίω. — \omicron is found in δέδομαι, ἐδόθην (δίδωμι); ἐδήδοκα (ἐσθίω); ὤμοσα, ὁμώμοκα, ὁμώμοσμαι, ὠμό(σ)-θην (δύνωμι); and in πέπομαι, ἐπόθην (πίνω). — $\ddot{\upsilon}$ is found in some of the tenses of δύω, ἔλκω (σ), θύω, λύω, 4, α , μεθύ-σκω (σ), and πλύνω.

9. Sigma Irregularly Inserted.

In the pf. and plup. mid. or pass. this σ is prefixed to endings that begin with μ or τ ; *not* to those already beginning with σ . It may be found in both pf. and aor. pass. (and in fut. pass.), or in aor. alone. In the following list, it is found in both, unless (a.) is added, meaning that it is found only in the aor., or unless the verb lacks one or the other of these tenses, in which case (no pf.) or (no a.) is added; cf. p. vii., next to last paragraph. (σ)μαι and (σ)θην of course mean that the tense is found in both ways, with σ and without it. But ὠμό(σ)θην is the only *aorist* afflicted with this intermittent sigma; with all the other aorists it is chronic.

"Αγαμαι (no pf.). αἰδέομαι. [ἀκέομαι, in ἀνήκεστος.] ἀκούω (no pf.). ἀλέω((σ)μαι; no a.). [ἀρέ-σκω, in δυσάρεστος.] ἀμφιέννυμι (no a. The σ in the pf. of this verb rightfully belongs there, however; cf. 39, b). ἄχθομαι (no pf.). — Γελάω (no pf.).

γιγνώσκω. — Δράω (a.). δύναμαι (a.). — Ἐλκω. ἑράω (no pf.).
 ἐσθίω. — Ζώννῦμι((σ)μαι). — Θραύω((σ)μαι). Κελεύω. κεράννῦμι
 (a.). κλάω. κλείω((σ)μαι). κλήω (a.). κναίω. κνάω.
 κρεμάννῦμι (no pf.). κρούω((σ)μαι). — Μεθύ-σκω (no pf.). —
 -Νέω((σ)μαι; no a.). — Ὀμνῦμι (-μαι, but -σμένος; (σ)θην). —
 [Παύω, in verbal παυστέος.] πίμπλημι((σ)μαι). πίμπρημι (a.).
 πλέω (aor. pass. late). πρίω. — Ῥώννῦμι (a.). — Σβέννῦμι (no pf.).
 σείω. σκεδάννῦμι. σπάω. — Τελέω. τίνω. — Χάω. χράω-
 μαι (a.). χράω (no pf.). χρίω((σ)μαι).

IV.—GENERAL ENGLISH INDEX.

If the declension of a proper name does not seem to be given fully enough, look up the references and see the word there. It will be noticed that proper names in *-os* are given in English sometimes Greek-fashion, *-os*, and sometimes Latin-fashion, *-us*. Some of them seemed too well known as English words to admit of the change to *-os*. For the same reason Alcibiades and Thucydides are given, but Andokides, as most people have very little idea who he was. In Perikles and Sokrates the sound is the same with *c* or *k*, and so the Greek *κ* is retained.

Instead of repeating a word that stands at the head of an article, a dash (—) is sometimes used.

The letter *v*. stands for the Latin *vidē*, *see*.

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Abraham Lincoln 116 B.

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—distinguishing pres. and 2nd
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of 2nd decl. 164 C, and in *χρή-
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behind augm. 82 *d*; cf. *ἴημι e*:
—of adjs. beginning w. *alpha*
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tive runs back to prep. in comp.
vbs. *δίδωμι c*; cf. *ἔρχομαι d*;
ἔχω b; *ἴημι f*; *τίθημι d*:—of
infln. and part. in comp. vbs.
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above B:—of part. in *-ών* 84
above B; cf. *ἔφλων* 154 l. 1:—

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forms 158 N.:—of words like
πόλις 22 (4).

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Actum est dē 149 (*δᾶλῶμι*).

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Adjectives: comp.—have no sep-
arate form for fem. 22 (5). Cf.
13 ll. 3 and 4, and l. 6 from end:
—in *-ής* and *-ης* 23 (6):—in *-ος*
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V. — GENERAL GREEK INDEX.

A.

α augments to **η 4 c**: is lengthened to **η** in forming tenses, as **τιμάω, τιμήσω** &c., & in aor. of liq. verbs, as **φάν-, ἔφηνα**; but to **ᾱ** after **ε, ι, or ρ, 5; 6 (1 & 2); 15 (5)**; to **ᾱ** (irreg.) also in fut. & aor. of **ἀκροάομαι**; to **η** (irreg.) in forming tenses on stem **χρα-** (**κίχρημι, χράομαι, &c.**): retained in forming tenses of some verbs (irreg.) **5 b v. 248**: **α + ε & α + η** contr. irreg. into **η**; so **α + ει & α + η** into **η v. Index IV, Contraction**; so too in **-μι** verbs w. stem in **α, αη & αη** become **η & η, exc. after ρ, 72 a**: **α** privative, accent of, **91 R.**; reg. short, **103 c.**

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ἀνά, up, the common meaning in comp., also denotes *renewal* (**49 end**) as in **ἀναβιβάσκομαι, ἀναπνέω, ἀνασφίζω, = again, back** (as *get back = get again = recover*), Lat. *re-* in *revive, regain* &c.: denotes *reversal* in **ἀνάπαιστος 155 = back**. For *back*

in the sense of *requital* (*to hit back*) **v. ἀντί.**

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ἀντί lit. = *over against*, wh. may denote *opposition*, as in **ἀνθίστημι, ἀντικόπτω, ἀντιτίθημι, = against, in opposition to**; or *requital, exchange, = in return for*, as in **ἀντιδίδωμι**; or *back*, as in **ἀντιβάλλω, throw back again**.

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ἀπείναι, ἀπίω, 84 e.

ἀπό, off, the common meaning; in **ἀπαιτέω 6 (3) & ἀποδίδωμι** it = *back*: in **ἀφαιρέω & ἀπολαμβάνω** it = *from*.

ἀπόσχωνται, accent of, 158 N.

αυ augments to **ηυ 4 c**:—*unaugm. v. ἀναίνομαι.*

ἀφείην, ἀφείναι, ἀφῶ, 82 e.

ἀφείναι, ἀφίω, 84 e.

ἀφίγμαι, ἀφικόμην, ἀφίξομαι, ἀφίχθαι, &c. 106 (1).

B.

β in Mod. Gr. pron. like **v 74 d**: may be last letter of stem of a verb in **-πω 10 (2 b)**: stems ending in **β** have **-φα** in pf. act. **8 end.**

[**ββ** redupl. **ιββ- 4 d**; but no **ex.** of it in Attic.]

βέβληκα, -μαι v. βάλλω.

βα redupl. βαβα- 4 *d*.

βαη- in ἐβαλήθην, βαληθῆναι &c. v. βάλλω.

[βρ redupl. βεβρ- 4 *d*; but no ex. of it in A. p.]

Γ.

γ = k 90 B; 101 c: γ dropped in γγμ 9 *a*, & in γνο- 60 above C: may be last letter of stem of a verb in -σω or -τω 9 *b*, or even of a verb in -ζω, as κράζω & οἰμᾶζω; cf. 10 (3 *b*): stems ending in γ have -χα in pf. act. 8 end.

γῆ restrictive, = *that is, at least*, 51 mid; 75 l. 6: = *yes* 52 l. 8.

γέγονα, 2nd pf. of γίγνομαι.

γεν- (ἐγενόμην), v. γίγνομαι.

γίγνομαι 16-17; 82 B; 111 c.

-κα in pf. act. 16 (2); 197 c; 199 (2).

[γλ redupl. γεγλ- 4 *d*; ἐγλ- also found. Very rare.]

γν redupl. ἔγν- as in ἔγνωκα, *contrary to 4 d*.

γνο-, γνώην, γνούς, v. γιγνώσκω.

γνώ, γνώθι, γνῶναι, v. γιγνώσκω.

γρ redupl. γεγρ- 4 *d*.

Δ.

δ changed to σ bef. -μαι & -θην, & dropped bef. -σω, -σα, -κα, 10 (3 *a*): δ usually last letter of stem of verbs in -ζω 10 (3 *b*).

δαρ- in ἐδάρην, δαρείς &c. v. δέρω.

δέδαρμαι v. δέρω.

δέδηγμαi v. δάκνω.

δέδωκα v. δίδωμι.

δέδια, δέδοικα, &c. 65.

δή after a command = *all right* 52 l. 6: after an impatient imper-

ative 123 l. 2: = *just think of it!* 93 (5).

δήξομαι, ἐδήχθην, v. δάκνω.

διά: of its 2 main meanings, *through* (w. gen.) & *on account of* (w. accus.), only the meaning *through* is found in comp., either literal, as in διαπρέω, διορύττω, for which *across* is a freq. rendering, as in διαβαίνω, διαβιβάζω, διαλλομαι, διαπλέω &c., or in a transferred sense; thus, going *through with* anyth. gives rise to the idea of *thoroughness, completion*, as in διαλανθάνω, διολλύμι, διασφίζω, διαφθείρω; "going through" also suggests separation or division of parts, as when a knife or saw goes through anyth.; hence the frequent meaning *apart, asunder*, as in διαιρέω, διακρίνω, διαλείπω, διασπᾶω, διατίθημι, διαφέρω, διίστημι &c.

διέναι from δίειμι or διήμι 84 *c*. δο-, δοίην, δός, δοῦναι, &c. v. δίδωμι.

δρ redupl. δεδρ- 4 *d*.

δραμ- v. τρέχω.

δῶ, δῶσω, &c. v. δίδωμι.

Ε.

Ε added to form a new stem (as βούλομαι, βουλῆσομαι) & then lengthened to η, 16 *a*. For list of verbs v. 245-246: ε added but not lengthened in pf. act. of -ολλύμι, 16 *d*: ε augments to η 4 *c*; augments to ε in some verbs 244: ε before α requires ᾱ in forming tenses, & in aor. of liq. verbs 5; 6 (2); 15 (5): ε *classic* augm. in βούλομαι, δύναιμαι, μέλλω, v. βούλομαι: ε

dropped in depend. moods if it stood for *augm.*, but retained if it stood for redupl. 4 *d*; also dropped out of stem of certain verbs, v. *Syncope*, Index IV: *ε* interchanged with *α* in some tense or tenses (pf. act. and pass. and 2nd aor. pass.) of *δέρω*, *κείρω*, *κλέπτω*, *πλέκω*, *στείλλω*, *στρέφω*, *τείνω*, *-τέλλομαι*, *τρέπω*, *τρέφω*, & *φθείρω*: *ε* interchanged w. *ο* in the foll. perfects: *ἀπέκτονα* (128), *γέγονα* (56), *ἐγρήγορα* (79), *-έλοχα* (136), *ἐνήνοχα* (199 end; 200 *d*), *ἔστοργα* (unatt. 175), *ἔστροφα* (unatt. 176), *κέκλοφα* (123), *πέπομφα* (157), *τέτοκα* (190), *τέτροφα* (191), *τέτροφα* (poet. 193): *ε* lengthened to *η* in forming tenses, as *φιλέω*, *φιλήσω* &c. 5; 6 (3)–8; to *ει* in aor. of liq. verbs 15 (5): *ε* omitted in forms of *λούω*: *ε* replaces *σ* in fut. of liq. verbs 14 I 1, & in fut. of verbs in *-ίζω* if they have 3 or more syll. 10 (3 *b*): *ε* retained contrary to rule 5 *b*; for list of these verbs v. p. 248.

έ- stem of *ἴημι*.

έάλων, *έάλωκα*, v. *άλισκομαι*.

έγρήγορα v. *έγειρω*.

έδ- stem of *καθ-έζομαι*: = Lat. *sed-* in *sedeō*.

έδομαι v. *έσθλω*.

έδωκα v. *δίδωμι*.

-έήσω, *-έήσα* &c. must be from a verb in *-έώ* (not *-έω*) 5 *a*.

έθηκα v. *τιθήμι*: *έθήσομαι* v. *ἴημι*.

αι augment in some verbs that begin w. *ε* 244: *αι* for *οι* in verb stems, v. *οι*: *αι* in pf. of

some verbs as redupl. v. Index IV, *Reduplication*: *αι* the only form in 2nd sing. ind. mid. of 3 verbs v. *βούλομαι*: *αι* usually unaugmented 4 *c*.

ει = *whether* in indir. ques. 71 B; often = *whether* or not 142 end.

εία v. *έάω*.

είθην, *είκα*, *είμαι*, v. *ἴημι*.

-είεγμαι v. *-λέγω* (136).

είλόμην, *είλον*, v. *αἰρέω*.

είληφα v. *λαμβάνω*.

-είλοχα v. *-λέγω* (136).

είρηκα v. [*είρω*].

εις (*és*), *into*, the reg. meaning in comp.

είς, *ένός*, 116 B: *είς*, *έντος*, 2nd aor. part. of *ἴημι*.

είωθα v. stem *έθ-* 80.

είων v. *έάω*.

έλ- stem of 2nd aor. of *αἰρέω*.

έληλυθα, *έλθω*, &c. v. *έρχομαι*.

έλω 2nd aor. subj. of *αἰρέω*.

έλω fut. of *ελαίνω*.

έν, *in*, properly w. verbs denoting rest in a place, as in *ένειμι*, *έμμένω*; but very freq. w. verbs of motion = *into* = *εις*, as in *έμβαίνω*, *έμβάλλω*, *έμπέτω*, *έντί-θημι* &c.

ένεγκ-, *ένεκ-*, *ένήνεγμαι*, *ένήνοχα*, v. *φέρω*.

έξ (*ék*), *out of*, *out*, the reg. meaning in comp.

έξ = *sex* 37 *b*.

έοικα v. *είκ-* 80.

έόρακα v. *όράω*.

έπί, *on*, *upon*, w. verbs of rest, as in *έπιμι* (*είμι*) & *επιμένω*, or more freq. w. verbs of motion, as in *επιβαίνω*, *επιβάλλω*, *επιτίθημι* &c. *Upon* has the notion

of hostility in ἐπέρχομαι & ἐπι-
τιθεμαι; of succession in ἐπιεμι
(εἶμι) & ἐπιγίγνομαι; = *over, in
charge of* in ἐπίστυμι.

ἐπίδω & ἐπιδῶ 151 (1).

ἐπίσπη, accent of, 158 N.

ἐπτά = *septem* 37 b.

ἐρπω = *serpō* 37 b.

ἐρῶ, ἐρώην, ἐρᾶν, pres. of ἐράω.

ἐρῶ, ἐροίην, ἐρεῖν, fut. = *will say*,
v. [ἐῖρω].

ἔσταμεν, ἐστᾶσι, ἔστασαν &c. 2nd
pf. & plup. of ἴστυμι.

ἔστηκα, pf. of ἴστυμι.

ἔστησαν 1st or 2nd aor. 108 f.

εὖ, augm. of, 94 N.

ἐώκη v. εἰκ- 80.

ἐώρακα, -μαι, ἐώρων, v. ὄρώω.

F.

Fay- 120 b.

Fery- 90 B.

Fes- 39 b.

Fid- v. οἶδα & ὀράω.

Fotvos 155 mid.

Z.

ζ at end of pres. stem usually im-
plies δ as last letter of stem
10 (3 b); sometimes γ, as in
κράζω, οἰμῶζω, σαλπίζω; cf. also
under ἀρπάζω & παίζω, & σφάζω
as a form of pres. for σφάζτω.

ζ redupl. ζῆ- 7 l. 3.

H.

η replaces α and ε in forming
tenses of verbs in -άω & -έω
exc. after ε, ι, & ρ, 5: replaces
α in aor. of liq. verbs exc. after
ε, ι, & ρ, 15 (5); stem χρα-
(κίχρημι, χράομαι &c.) has η
even after ρ: verbs that begin

ω. η have no further increment
in aor. or pf. v. ἡγέομαι 12
end (cf. δοκέω b) & ἡδομαι under
ἀρέσκω.

ἡ = *or* and *or else* 95 l. 3.

ἡδέως, idiomatic rendering of,
41 b.

ἡδη v. οἶδα. ἡκα v. ἴημι.

ἡκον v. ἡκω 92 l. above B.

ἡμι- = *semi* 37 b.

ἡοι contr. into ω (reg.) or η
(irreg.) v. pf. opt. of κτάομαι
& -μυνησκα.

-ῆς & -ης, adjs. in, 23 (6).

ἡσ- *sit* v. κάθημαι.

ἡσθη & ἡσθη v. ᾤδω.

ἡσω, ἡσομαι, v. ἴημι.

Θ.

θ changed to σ bef. -μαι & -θην, &
dropped bef. -σω, -σα, -κα, 10
(3 a): θ redupl. τεθ- 4 b.

θαν- in θανούμαι, ἔθανον &c. v.
-θνήσκω.

θε- in θεῖην, θές, θείναι &c. v. τίθημι.

θήσω, θήσομαι v. τίθημι.

θλ redupl. τεθλ- 4 d & b; (but no
ex. in this book).

θν redupl. τεθν- (τέθνηκα) 4 d & b.

θνα- θνη- by metathesis for θαν-,
v. -θνήσκω.

θρ redupl. τεθρ- 4 d & b. v. θραύω.

θρέψω v. τρέφω.

θῶ v. τίθημι.

I.

ι augments to τ 4 c: ι augments
no further: ι bef. α requires
α in forming tenses, & in aor.
of liq. verbs 5; 6 (2); 15 (5):
ι bef. the liquid in pres. stem
of liq. verbs is dropped in other
tense-stems, as φαίνω, φανῶ &c.

15 (3): τ in $-\zeta\omega$ 10 N.: τ in pres. of liq. verbs is τ in fut., & τ in aor. 15 (4 & 5).
 ι -stem of $\epsilon\iota\mu\iota$, Lat. $i-re$.
 $\iota\delta\acute{\epsilon}$, $\iota\delta\omicron\mu\iota$, $\iota\delta\omega$ &c. v. $\acute{o}\rho\alpha\omega$.
 $\iota\nu\alpha\iota$ & $\iota\acute{\epsilon}\nu\alpha\iota$ 84 e.
 $-\zeta\omega$, verbs in, of more than 2 syll., have fut. $-\iota\omega$ 10 (3 b); 12-14.
 $-is$, subst. ending in, 22 (4).
 $\iota\omega\sigma\iota$, 3rd pl. of $\omicron\iota\delta\alpha$; a *palindrome* 194 B.
 $\iota\sigma\mu\epsilon\nu$, $\iota\sigma\tau\epsilon$, pl. of $\omicron\iota\delta\alpha$.
 $\iota\omega$ & $\iota\omega$ 84 c.

K.

κ inst. of σ is found in 3 aor. $\acute{\epsilon}\delta\omega\kappa\alpha$ ($\delta\acute{\iota}\delta\omega\mu\iota$); $\acute{\epsilon}\theta\eta\kappa\alpha$ ($\tau\acute{\iota}\theta\eta\mu\iota$), $\acute{\eta}\kappa\alpha$ ($\tau\acute{\iota}\eta\mu\iota$): may be last letter of stem of a verb in $-\sigma\sigma\omega$ or $-\tau\tau\omega$ 9 b: stems ending in κ have $-\chi\alpha$ in pf. act. 8 end: κ takes the place of χ in redupl. 4 b.

$\kappa\alpha\theta\alpha\iota\rho\omega$ & $\kappa\alpha\theta\alpha\iota\rho\acute{\omega}$ 115 N. B.

$\kappa\alpha\iota$ often to be translated by emphasizing the verb 52 l. 6: = *actually* 69 Rem.; 68 l. 11; 173 (4).

$\kappa\alpha\tau\acute{\alpha}$, *down*, the common meaning, as in $\kappa\alpha\tau\acute{\alpha}\gamma\omega$, $\kappa\alpha\tau\acute{\alpha}\kappa\epsilon\iota\mu\alpha\iota$, $\kappa\alpha\tau\alpha\pi\acute{\iota}\nu\omega$ &c.: *down to the coast*, as in $\kappa\alpha\tau\acute{\alpha}\gamma\omega$ & $\kappa\alpha\tau\alpha\pi\acute{\lambda}\acute{\epsilon}\omega$: of the return of exiles 26 (4) & 27 end: often = *against* (w. gen.) as in $\kappa\alpha\tau\alpha\beta\omicron\acute{\omega}\omega$, $\kappa\alpha\tau\alpha\gamma\iota\gamma\acute{\nu}\omega\sigma\kappa\omega$, $\kappa\alpha\tau\alpha\gamma\omicron\rho\epsilon\acute{\upsilon}\omega$ (135), $\kappa\alpha\tau\alpha\delta\iota\alpha\iota\tau\acute{\omega}$ (70 end), $\kappa\alpha\tau\alpha\kappa\rho\acute{\iota}\nu\omega$: sometimes *up* is a suitable rendering, as in $\kappa\alpha\tau\alpha\kappa\acute{\alpha}\omega$ *burn up*, $\kappa\alpha\tau\alpha\tau\acute{\iota}\theta\eta\mu\iota$ *lay up*, $\kappa\alpha\tau\alpha\chi\rho\acute{\alpha}\sigma\omicron\mu\alpha\iota$ *use up*.

$\kappa\alpha\tau\acute{\alpha}\delta\alpha$, $-\acute{\epsilon}\alpha\zeta\alpha$, v. $\kappa\alpha\tau\acute{\alpha}\gamma\eta\mu\iota$.

$\kappa\alpha\tau\eta\gamma\omicron\rho\acute{\epsilon}\omega$, augm. of 7 l. 6; cf. 118 (5 c).

$\kappa\lambda$ redupl. $\kappa\epsilon\kappa\lambda$ - 4 d.

$\kappa\lambda\eta$ - in $\kappa\acute{\epsilon}\kappa\lambda\eta\kappa\alpha$, $\acute{\epsilon}\kappa\lambda\acute{\eta}\theta\eta\nu$, v. $\kappa\alpha\lambda\acute{\epsilon}\omega$.

$\kappa\mu$ redupl. $\kappa\epsilon\kappa\mu$ - (v. $\kappa\acute{\alpha}\mu\eta\omega$) 4 d.

$\kappa\mu\alpha$ - $\kappa\mu\eta$ - by metathesis for $\kappa\alpha\mu$ - v. $\kappa\acute{\alpha}\mu\eta\omega$.

$\kappa\nu$ redupl. $\kappa\epsilon\kappa\nu$ - 4 d.

$\kappa\rho$ redupl. $\kappa\epsilon\kappa\rho$ - 4 d.

$\kappa\rho\acute{\alpha}$ - in $\kappa\acute{\epsilon}\kappa\rho\acute{\alpha}\mu\alpha\iota$, $\acute{\epsilon}\kappa\rho\acute{\alpha}\theta\eta\nu$, v. $\kappa\epsilon\rho\acute{\alpha}\nu\eta\mu\iota$.

$\kappa\tau$ redupl. $\acute{\epsilon}\kappa\tau$ - 4 d; but irreg. $\kappa\epsilon\kappa\tau$ - in $\kappa\tau\acute{o}\mu\alpha\iota$.

$\kappa.\tau.\acute{\epsilon}$. & $\kappa.\tau.\lambda$. 96 B; 138 l. 1.

Λ.

$\lambda\lambda$ in pres. stem drops one λ for other tense-stems 15 (2): stems ending in λ take ϵ in fut. 14 (1), and reject σ in aor. 15 (5).

Μ.

μ , stems ending in, take ϵ in fut. 14 (1), & reject σ in aor. 15 (5).

$-\mu\alpha$, subst. ending in, 22 (2).

$\mu\epsilon\tau\acute{\alpha}$ in comp. usually denotes *change* (cf. 12 l. 4), as in $\mu\epsilon\tau\alpha\beta\alpha\lambda\lambda\omega$, $\mu\epsilon\tau\alpha\gamma\iota\gamma\acute{\nu}\omega\sigma\kappa\omega$, $\mu\epsilon\tau\alpha\gamma\rho\acute{\alpha}\phi\omega$, $\mu\epsilon\tau\alpha\tau\acute{\iota}\theta\eta\mu\iota$, $\mu\epsilon\tau\alpha\phi\acute{\epsilon}\rho\omega$: the meaning *after* = *in quest of* (not a prose use of $\mu\epsilon\tau\acute{\alpha}$ & accus.) is seen in $\mu\epsilon\tau\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ & $\mu\epsilon\tau\alpha\pi\acute{\epsilon}\mu\tau\omicron\mu\alpha\iota$: the meaning *with* is seen in $\mu\epsilon\tau\alpha\delta\acute{\iota}\delta\omega\mu\iota$, $\mu\acute{\epsilon}\tau\epsilon\sigma\tau\iota$, $\mu\epsilon\tau\acute{\epsilon}\chi\omega$, & $\mu\epsilon\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$.

$-\mu\alpha\iota$ in pf. pass. of one liq. verb 16 (3).

$\mu\mu\mu$: one μ dropped in this combination, 10 top; cf. also 160 b, $\acute{\epsilon}\mu\pi\acute{\iota}\pi\lambda\eta\mu\iota$ for $\acute{\epsilon}\mu\pi\mu\pi\lambda$; so in $\acute{\epsilon}\mu\pi\acute{\iota}\pi\rho\eta\mu\iota$.

$\mu\acute{\eta}$ & $\omicron\upsilon$ in questions 13, paragr. 3.

μν redupl. ἐμν- 4 d: but μέμνημαι (irreg.) 145.

μνήσω, ἐμνησα, &c. v. -μμνήσκω. μόνον, *only*, often om. in Gr. 73 (3).

N.

ν bef. -κα changed to γ 16 (2); bef. -μαι ch. to σ (to μ in *one* verb) 16 (3): ν dropped in pf. act. & pass. (and in aor. pass.) of some verbs 16 γ; ν. κλίνω, κρίνω, πλύνω, τείνω: stems ending in ν take ε in fut. 14 (1), & reject σ in aor. 15 (5). νη-, neg. prefix, 155 end.

Ξ.

ξ redupl. ἐξ- 7 l. 3.

Ο.

ο augments into ω 4 c: becomes ω in forming tenses, as δηλώω, δηλώσω &c. 5; 8 (4); inserted in pf. act. of δμνῶμι (& also in other tenses) 16 γ; cf. ἐδήδοκα (ἐσθίω), & πέπτωκα (πίπτω): interchanged w. ε 96 C (v. in this index under Ε): omitted in forms of λούω, and in 2 forms of οἴομαι.

οι augments to φ 4 c.

οι- stem for οἶσω &c. v. φέρω.

οι takes the place of εἰ in δέδοικα 65, εἵκοι 80, λείλοιπα 137, & πέποιθα 156 b.

οο contr. irreg. into ω v. ἰδρῶ & ῥιγῶ.

οπ-, stem for ὄψομαι, ὤμμαι, ὠφθην (ὀφθῶ) &c. v. ὁράω.

-ος, adjs. in, 22 (5); 91 R. (accent of adjs. in -ος beginning w. α *priv.*).

-ος, subst. in, 22 (3).

ὄτι after verbs of fearing = *because* 66 top.

οὐ & μή in questions, 13 paragr. 8.

οὐ μή, *in no wise*, 47 (7).

ὀφθῆναι &c. v. ὁράω.

ὄψομαι &c. v. ὁράω.

Π.

π = Lat. q 89 a; may be last letter of stem of a verb in -πτω 10 (2 b): stems ending in π have -φα in pf. act. 8 end.

πάθω πάθοιμι &c. v. πάσχω.

παρά, used w. gen. dat. & acc., = *from* (gen.), *in* (dat.), or *to* (acc.) a position *along by, at, near*, or (w. acc.) motion *along by, past*. Correspondingly we find in comp. παραιρέω *take away from*, & παραλαμβάνω *receive from*: παρακάθημαι *sit by*, & πάρεμι *be by, be present*: παρακαλέω *summon to one's self*; παράγω *lead along by*; παραλαύνω, παύρομαι, & παρατρέχω, show the meaning *past*. In παράγω, παραβαίνω, & παρακρούω, παρά has the sense of *wrongly*; perhaps this is also its force in παραλείπω, *leave out, omit*.

παρίω & παριῶ 84 l. 7.

παρῶ pres. or 2nd aor. 82 e.

πᾶς = *any* 75 l. 5.

πέισομαι fut. mid. of πάσχω or of πείθω.

πέπονθα v. πάσχω.

πέπτωκα v. πίπτω.

πέπωκα v. πίνω.

πέρ = *just* 121 l. above κείρω: = *really*, 51 l. 2 above βλάπτω; 70 Obs. 1.

περί, anastrophe in, 177 l. 1: in comp. = *around*; sometimes from *around*, as in περιαιρέω, περισπάω. In περιδείξ & περίφοβος (66 B last line) περί = *very, exceedingly*.

πλ redupl. πεπλ- 4 d.

πν redupl. πεπν- 4 d.

πρ redupl. πεπρ- 4 d.

πρίν, usual infin. tense after, is aor. 106 (2).

πρό, *before, forward*.

πρός, *towards*, as in προσάγω, προσνέω, προστρέχω &c.: *besides, in addition*, as in προσγίγνομαι, προσγράφω, προστίθημι. For πρὸς w. acc. giving a rule or standard v. 66 B.

πτ redupl. έπτ- 4 d; πέπτωκα (for πεπετ-) is only an *apparent* exc.

-πτόμενος, -πτόμενος, -πτέσθαι &c. v. πέτομαι.

P.

ρ augments έρρ- v. ρήπτω: ρ bef. α requires α in forming tenses, & in aor. of liq. verbs 5; 6 (2); 15 (5): ρ doubled after a prep. ending w. a vowel, v. ραδύμέω 7, & under ρέω: stems ending in ρ take ε in fut. 14 (1), & reject σ in aor. 15 (5).

ρη- in έρρηθην, ρηθῆναι &c. v. είπ- 85; [είρω] 86; λέγω 132 & 133 R. 2.

Σ.

σ inserted in pf. pass. or aor. pass. (or in both), v. for list 248-249: interch. w. h or w. rough breathing 37 b; cf. έχω A α: omitted in fut of πίνω,

έσθίω (έδομαι), & χέω: rejected in aor. of liq. verbs 15 (5): replaced by ε in fut. of liq. verbs 14 (1) & of verbs in -ίω of more than 2 syll. 10 (3 b).

σάπεις v. σήπω.

σβ redupl. έσβ- 4 d.

σκ redupl. έσκ- 4 d.

σπ redupl. έσπ- 4 d.

σπ- syncopated stem v. έπομαι.

[σπρ, no Gr. word begins this way.]

στ or στρ redupl. έστ- 4 d.

στα-, σταθείς, σταθῆναι, σταίην &c. v. ίστημι.

στήναι, στήσαι, στήσω &c. v. ίστημι.

-στί, a termin. to express languages 106 (6).

στώ v. ίστημι.

σύν, *with, together*.

συνά pres. or 2nd aor. 82 e.

σφ redupl. έσφ- 4 d.

σχ redupl. έσχ- 4 d.

σχ- syncopated stem v. έχω.

σχεῖν, σχέεις, σχολῆν, σχήσω, σχῶ, σχών, &c. v. έχω.

T.

τ changed to σ bef. -μαι & -θην, & dropped bef. -σω, -σα, & -κα, 10 (3 a).

τα- in ταθείς, ταθῆναι &c. v. τείνω; cf. 16 γ.

τακ- stem of 2nd aor. pass. of τήκω.

ταφ- stem of 2nd aor. pass. of θάπτω.

τε- in τέθην &c. v. τίθημι A f.

τέθεικα, -μαι, v. τίθημι.

τέθναμεν, τέθνηκα, v. -θνήσκω.

τέθραμμαι, τεθράφθαι &c. v. τρέφω.

τέτακα, -μαι, v. τείνω; cf. 16 γ.
 τέτοκα v. τίετα.
 τετραμμαι, τετραφθαι &c. v. τρέπω.
 τεύβομαι v. τυγχάνω.
 -της, subst. ending in, 22 (1):
 termin. -της = a member of 118
 (5); cf. λόχος & λοχίτης 177
 (4).
 τις = about 61 B.
 τμ redupl. τετμ- 4 d (v. τέμνω).
 τρ redupl. τετρ- 4 d.
 τυθ- 2nd aor. pass. stem v. θύω.
 τυχ-, τυχε-, in ἔτυχον, τετύχηκα, v.
 τυγχάνω.

Υ.

ũ augments to ũ 4 c; cf. 8 l. 2:
 ũ unchanged in augmented
 tenses.

ũ in pres. stem of liq. verbs is ũ
 in fut. & ũ in aor. 15 (4 & 5).

ὑπέρ = super 37 b: = above, as in
 ὑπερφαινομαι: = over, as in
 ὑπεράλλομαι, ὑπερβαίνω: = above
 or beyond what others can do,
 denoting superiority, as ὑπερ-
 βάλλω, ὑπέρεχω; or above, be-
 yond what is right, denoting
 excess, as in ὑπερβάλλω (v.
 ὑπερβαλλόντως); so in hyper-
 critical, hypertrophy, 194 b.

ὑπό = sub 37 b: = under, lit. of
 place, w. verbs of motion, as
 in ὑπάγω, ὑποτίθηναι, ὑποτρέχω;
 or of rest, as in ὑπείμι (εἰμι) &
 ὑπομένω; (for under passing
 into the notion of agency cf.
 under αὔαίνομαι): = under in
 authority or rank, as in ὑπα-
 κούω & ὑπέκω: = from under,
 as in ὑφαιρέω & ὑποτέμνω: = in
 an underhand or secret way,
 as in ὑφαιρέω, ὑποβάλλω, ὑπο-

βλέπω, ὑπέρχομαι, ὑποπτέω 152
 (7), ὑφορώ: = gradually, as in
 ὑφαιρέω & ὑποφαίνω; (the mean-
 ing gradually is closely con-
 nected w. the preceding; if
 anyth. is done so gradually as
 to escape notice, the thing
 steals upon us, as it were):
 = behind, as in ὑπολείπω &
 ὑπομένω.

Φ.

φ may be last letter of stem of a
 verb in -πω 10 (2 b): redupl.

πιφ- 4 b: stems ending in φ
 have -φα in pf. act. 8 end.

φαγ- in ἐφαγον &c. v. ἐσθίω.

φθ redupl. ἐφθ- 4 d.

φρ redupl. πεφρ- 4 d & b.

Χ.

χ redupl. κεχ- 4 b: stems ending
 in χ have -χα in pf. act. 8 end.

[χλ redupl. κεχλ- 4 d & b; ex-
 tremely rare.]

χρ redupl. κεχρ- 4 d & b.

χρήσω, ἔχρησα &c. v. κίχρημι &
 χράω.

Ψ.

ψ redupl. ἐψ- 7 l. 3.

Ω.

ω replaces o in forming tenses of
 verbs in óω, 5; 8 (4); verbs
 that begin w. ω have no further
 increment in aor. or pf. 8 l. 6.
 ώθέω and ώνόμαι are exc., &
 take ε as augm.

ω irreg. contr. in ίδρώω & ρίγώω.

ώ & ώ pres. and 2nd aor. 82 e.

ἀμαί γ. ὀράω.

-ών, -ούσα, -όν, shown by accent
to be 2nd aor. exc. in 2 verbs
84 above B.

ὡς *alleging that* 57 (3): express-
ing purpose w. fut. part. 60 L

5: ὡς = *in hope of* 179 d.

ἀφθαι, ἀφθην, γ. ὀράω.

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